



CELEBRATING

12 Years on the Streets

WE OWE IT TO THEM !

Rector Major, Salesians of Don Bosco
Bangalore Salesian Province
Fr. Francis Guezou
Friends of the Lotus Children
Department of Women and Child Welfare
(Govt. of Karnataka)
YOJANA - Project Support
UNICEF, UNESCO
Gleaners
Bangalore City Level Action Committee
National NGO Forum
Bangalore NGO Forum

and all other Friends and Well Wishers.

We dunnit !



Pioneer - BOSCO
Executive Director
Editor
Associate Editor
Associate Editor

Associate Editor

Advertisements

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*" That they may have life
Life in all its fulness "*

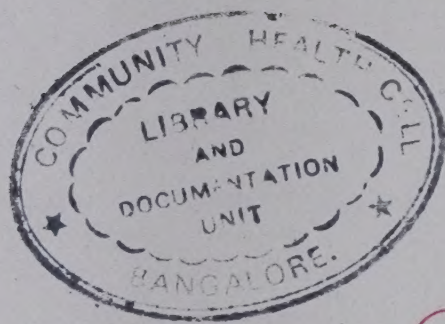
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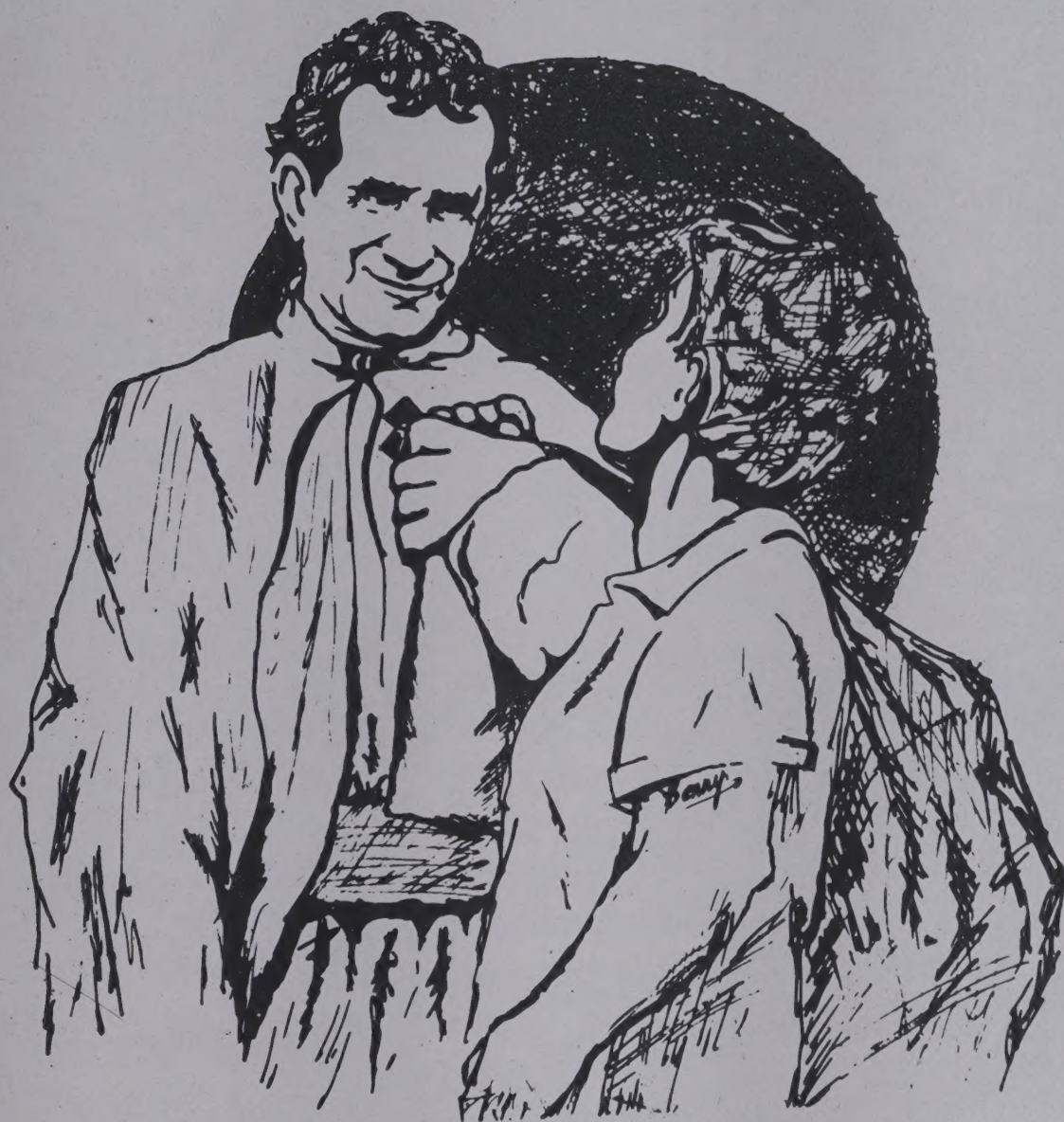


**TWELFTH ANNIVERSARY
SOUVENIR - June - 1993**



3505

CH 150



DON BOSCO (1815 - 1888)

the friend of children / youth on the street

— OUR INSPIRATION

BOSCO'S SOUVENIR

DEDICATION

Vijay	1982
Sanjey	1986
Rama	1988
James sdb	1989
Krishna	1990
Rama	1991
Shackel	1991
Ezhazhimalai	1992
Ayub	1992
Babu	1992
Narayana	1993

Those who have died having worked on the streets of 'Bangalore'

and

To the thousand of children and youth who still make the streets their home.

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Editorial



..... this sketch was drawn by Kumar (13 yrs). He is not found anymore around here.

The other day I saw him just dashing into BOSCO. But the next minute he was off! "..... Father Director! Did you see him?" ".... No...." I was at a loss. But he left me a message. HE HAS SAID IT!

"Will you lend your hand to pull my golden chariot - that's me! An unmoving chariot is no good. It's dead - so am I. Only you can help me move it!

..... then roll on
roll up the hill

..... down the hill

the rivers, the trees.....

ha! how beautiful!"

Yes, only you & me can lend a helping hand to the child/youth on the street.

"Celebrating 12 years on the streets" is an effort to highlight the hope that we have inculcated in them - despite the hard realities on the streets.

Walk down the streets
of your towns & cities.
You find them there!

Stephen Aar



D. JUAN E VECCHI
Vicar General of the Salesian Congregation
Direzione Generale Opere Don Bosco
Via Della Pisana, 1111, C.P. 9092
00163 - Roma Aurelio - ITALY

MESSAGE

Dear George,

Thanks so much for your work and for the welcoming attitude which you always showed to us.

On my journey to Bangalore I had the pleasure of blessing the first stone of the future orientation centre (mane) for the youth. In 12 years the project has grown in all aspects. Today there is an infrastructure which keeps continuous contact with the street boys as also shelters which satisfy the needs of the boys and make them feel at home. In the near future, a longer education will be needed. I feel, it is the same story of Don Bosco's oratory, started on the street and continued in a youth oratory, school, church. The Salesians in Bangalore are re-living the same experience. I congratulate all those who are involved in this work and may the blessing of the Lord be upon each one.

*D. Juan E. Vecchi
Vicar General of the Salesian Congregation*

Fr. George Kollashany
Pioneer - BOSCO

C.M. GANAPATHI
Deputy Secretary to Governor
Governor's Secretariat, Raj Bhavan
Bangalore.

MESSAGE

The Governor of Karnataka is happy to note that BOSCO, Bangalore Oniyavara Seva Coota is rendering laudable service, since twelve years for the cause of homeless children and youth and are bringing a souvenir to mark the occasion.

The Governor conveys his congratulations and wishes all success in their endeavours.

(C.M. Ganapathi)
Deputy Secretary to Governor

To
Executive Director
Bangalore Oniyavara Seva Coota
D-23, 1st Cross. Magadi Road
Bangalore - 560 023

M. VEERAPPA MOILY
CHIEF MINISTER



CMP 284/93

BANGALORE - 560 001

DATED : 22/2/93

M E S S A G E

I am glad that Bangalore Oniyavara Seva Coota, BOSCO, a service organisation, having completed 12 years of its service to the street children and the youth, proposes to bring out SOUVENIR during March, 1993.

I am equally happy that BOSCO has successfully helped those children on streets to learn to live on their own actualising their own capacity of thought and intellect.

The State Government has also embarked upon providing a decent living to the destitutes, through various programmes. I am pleased to know that, private organisations like BOSCO are supplementing the Government in this effort.

With best wishes,


(M. VEERAPPA MOILY)

MESSAGE

Dear Fr. Varghese,

It is a heart-warming feeling to realise that the Salesians in Bangalore have been "12 years on the streets". Therefore it is with feelings of joy, of sharing, and of gratitude that I pen these few lines.

Fr. George and Fr. Varghese, with the other Salesians and collaborators have been literally on the streets for the past 12 years, identifying yourselves with the street boys of Bangalore city, throwing in your lot with theirs. And so doing you have given these youngsters a sense of dignity that any work, even that of a rag-picker is dignified; you have given them a sense of purpose in life - that beyond the life in the street, there is something to look for, something to aspire for as citizens of India.

The work that you, the Salesian Fathers, Brothers and other collaborators, are doing is a modern version of the work that Don Bosco did a century ago in Turin and other cities of Italy. In your task of 'qualifying the unqualified' of society, often you will have to expect the unexpected. That, beside keeping you alert, will also fill you with great amount of thrill in this beautiful work of building up the lower strata of our society, in helping these youngsters to grow up to be decent citizens of our motherland, in making them realise that they too have a beautiful tomorrow.

On behalf of the Salesian Province of Bangalore I offer you, Fathers, brothers, and the lay collaborators, my heart-felt thanks and hearty congratulations for this typical Salesian Apostolate on behalf of 'the child on the street', and I promise my prayers for its success.

Yours in Don Bosco

*Fr. Thomas Myladoor, SDB
Provincial*



ವಿಧಾನ ಸೌಧ, ಬೆಂಗಳೂರು-560 001
VIDHANA SOUDHA, BANGALORE.560 001
D. O. NO...Ch.S/...178.../93.
DATED.....15-2-1993.....

ಮುಖ್ಯ ಕಾರ್ಯದರ್ಶಿ
CHIEF SECRETARY

MESSAGE

The BOSCO - Bangalore Oniyavara Seva Coota has done wonderful work over the last 12 years. What they have achieved is an example of what can be done by our people if we put our hearts and minds into serving others. Helping youngsters and children who have been forced to make the streets their home is surely God's own work and the BOSCO in doing this is surely His instrument. I feel very happy that the seed sown 12 years ago has already begun to grow into a big tree and that one offshoot is another innovative project "Budhivantha" which seeks to open the minds of these street dwellers to bringing out the best in them. I wish the Organisers of this wonderful effort every success in their endeavour.


(J.C. LYNN)
CHIEF SECRETARY TO GOVT.

Fr. T. J. Joseph SDB
Kristu Jyoti College
Bosco Nagar, Krishnarajapuram
Bangalore - 560 036

MESSAGE

Dear Fr. Varghese,

Having been closely associated with the work for the street children of Bangalore for a number of years, both when I was Rector of Kristu Jyoti College and later as Salesian Provincial of Bangalore, I have had many opportunities to support and encourage the work of the pioneers. Today when asked to send a message for the souvenir which is being published to mark the twelfth anniversary of BOSCO and the successful completion of two years of an innovative educational project named "Buddhivanta", I feel that in penning these lines I am only continuing the encouragement and support which I have always readily given to the activities of the Salesian students and priests who work directly for the children on the streets of Bangalore. Somehow or other you people at BOSCO manage to draw up something imaginative and original every now and then. Hope that more such laudable initiatives will follow. I wish your work every success.

Sincerely yours,

T.J. Joseph SDB

Fr. Mathew Michael
Manakkal
LALGUDI 621 601

MESSAGE

I am glad to learn that BOSCO has completed 2 years of its experimentation of the 'Budhivantha' a pilot educational project, initiated by Fr. George and his collaborators for the street children. Enriched by the experience and wisdom gained by living and working with our less fortunate brethren living on the streets. This new venture of BOSCO will bring about a great transformation in the lives of the children of the street.

I consider myself privileged to have associated with BOSCO in the initial years of its own self realization. As I shared the life of the children on the street, I have been very much enriched by them. Their spirit of freedom, their sense of joy, their very life style these have made a great impression on me. They are boys who courageously moved out of their unbearable home environment for a better life. And on the street they make adult decisions regarding their work, shelter, clothes, food etc. These 'little men' deserve our respect, love and concern.

I extend to Fr. Pallipuram, the present Director and his collaborators my hearty congratulations, for the '12 years on the streets'. May the spirit of BOSCO spread to all the cities of India.

With every best wish,

Yours sincerely,

Fr. Mathew Michael

MENTAL HEALTH OF STREETCHILDREN

Street children, a vulnerable lot have become the focal point of discussion by every media. Dr. R. Srinivasa Murthy, the Head of the Department of Psychiatry, in NIHMAN, Bangalore and Honorary consultant to BOSCO here discusses the mental health of Street Children



I would like to begin by sharing my initial observations in interacting and helping street children at the BOSCO centre of Gandhinagar, Magadi Road and Chamarajpet (Bangalore). Prior to my contact with the children, I expected to find them to be sad, rebellious, insecure and bitter about themselves and the society. However, what I experienced in my work, was very different. Most of the children were full of joy (eternally smiling, hugging each other, shaking hands, playing games), confident about their abilities to handle their life (much more than older adolescents from more secure homes I see in my clinical work) and did not show aggression towards others as I expected. One aspect was very striking - their loss of innocence, and difficulties in maintaining 'firm' relationships. An additional feature was their 'here and now', day to day rather, an hour to hour approach to their life. From the work of the staff of BOSCO, I am impressed by the very important role the adult healthy relationships are playing in shaping their lives.

The issue of 'street children' is a complex one with varying views. 'Street children' are children who have left their homes and live on their own, most of the time work to earn their living and

are deprived of supportive family life. The needs and problems of street children can be seen from the perspective of developmental needs of children, the legal aspects, the human rights angle, the welfare and social justice point of view and the penal point of view. All these view-points are relevant as seen from the most recent efforts in this area, namely enactment of Child Labour Act (1986), The Juvenile Justice Act (1986), The National Policy on Education (1986), the Movement for Working Children by voluntary agencies, remedial efforts with street children by appropriate education, night shelters and education to police personnel etc. The children on the street represent a complex situation and no one point of view can be comprehensive and exhaustive.

My effort in this article is to focus on four aspects namely (i) the developmental needs of children, (ii) the harmful effects of 'street life' (iii) factors mitigating the harmful effects of 'street life' and (iv) likely lines of interventions to minimise the competence development and healthy adult life.

A very common statement made about the street children is 'these children have no childhood'. The question is what is the importance of childhood? The last one hundred years of study of children has brought out the following information relevant to the growth and development of 'street children'.

1. Developmental needs of children:

Children are not 'mini-adults' fully formed from the time of birth. All children go through developmental phases in their mental and social life. We all recognise physical development like crawling, standing up, running, developing capacity for complex motor skills. We often refer to some motor tasks and age of the child in the form of 'he is too young to balance on a cycle'. However we rarely recognise that there are developmental processes during childhood in the mental and social aspects.

In fact, the foundation for later adult personality is based on the experiences of childhood. The adult individual characteristics like self-confidence, motivation level, aspiration, anxiety level, stress response and coping strategies, self concepts, ethnic attitudes, moral values, relationships with others and approaches to gratify the basic needs in a socially acceptable manner are all shaped

by the childhood experiences. Specifically, research studies have shown that the above aspects of personality 'mature' at different stages, each individual has to acquire mastery over them. Adverse circumstances surrounding any phase of childhood leads to poor mastery of the phase or development of an abnormal reaction. Generally the mastery of each phase depends upon the availability of adequate stimuli and support. It is in this area, that 'childhood' experiences become very important.

My effort in this article is to focus on four aspects namely (i) the developmental needs of children, (ii) the harmful effects of 'street life' (iii) factors mitigating the harmful effects of 'street life' and (iv) likely lines of interventions



Depending on the stage of development, each child requires love, affection, guidance, stimulation, support, discipline, restrictions and role models. Development becomes impaired when there is inadequate support or unusual demands for abnormal experiences occurring during the developmental phases. Broadly, the first five years are important in the ability to become comfortable in close interpersonal areas, the second five years in the areas of motivation, achievement, moral values and the 10-15 years phase in the development of self-concept and ability to relate with others in an adult manner. In short, childhood is a period of **growth and development** with varying needs and requires active support from the community. All the development occurs against the relationship with the parents. Literally parents provide the window through which the child looks at the outside world and through whose values he/she forms his/her own values. Parents form the most important adult members in the development of the child.

The over all impact of this new understanding of childhood has been a number of efforts directed to optimise the childhood experiences. This has ranged from pre-school education, adequate availability of toys, books, group activities, parental training for parenting skills and help to those going through difficult periods like illness, disability, or disaster experiences or orphan state.

The importance of these factors has been well brought out in the following poem:

If a child lives with criticism he
learn to condemn.

If a child lives with hostility he
learns to fight.

If a child lives with ridicule he learn
to be shy.

If a child lives with shame he
learns to feel guilty.

If a child lives with encourage-
ment he learns confidence.

If a child lives with tolerance he
learns to be patient.

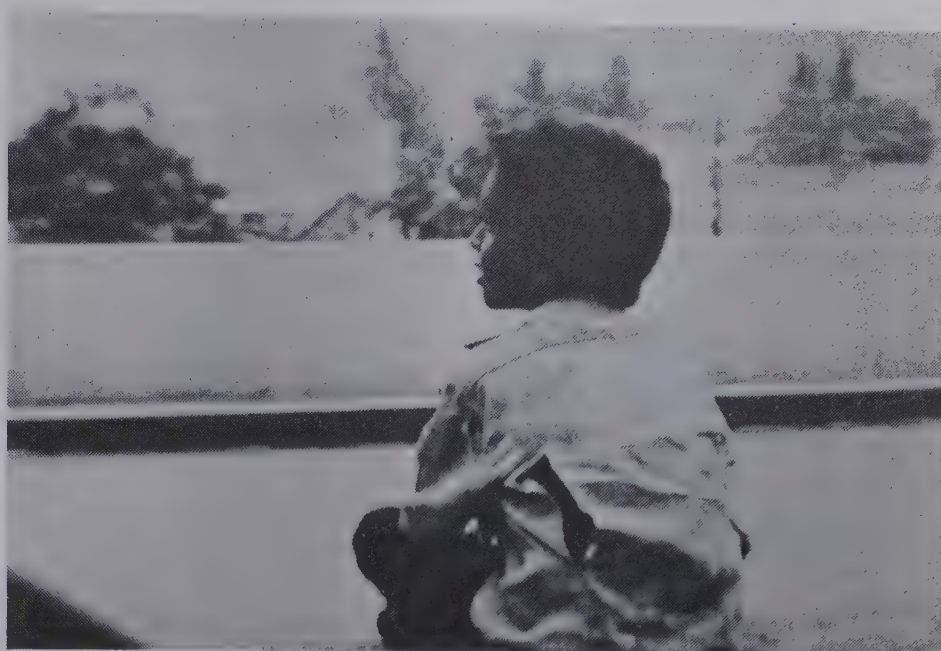
If a child lives with praise he
learns to appreciate.

If a child lives with fairness he
learns justice.

If a child lives with security he
learns to have faith.

If a child lives with approval he
learns to like himself.

If a child lives with acceptance
and friendship, he learns to find love
in the world.



2. Harmful Effects of 'Street Life':

Studies of children who are orphans, or those belonging to socially or economically disadvantaged groups, and of institutionalised children have thrown light on a number of aspects. It is known that there is a trend towards the socially disadvantaged to have low achievement motive and low level of aspiration, they evince insecurity, lack of future orientation, rigidity, high degree of anxiety and lower self-image as compared to their advantaged counter parts. It is further known that if the environment responds favourably, no undesirable consequences need develop, while when the care taking environment is unfavourable maladjustment and developmental handicap can result.

The 'Street life' for the child interferes with the growth and development. This ranges from nutritional deprivation to lack of value learning. The street children assume independence and responsibility for themselves too early. They often meet with

poor role models. The exposure to drugs, illegal activities, delinquency decreases their sensitivity to these norms. The frequent experiences of acute stress in the form of hunger, harassment from older boys, sexual abuse, stay in the remand home or punishment from authorities can result in bitterness and anger about the society and mistrust of adults and authorities. Another effect of a living in a 'hand to mouth' and 'day to day' existence is the lack of future planning and a sense of helplessness. An interesting observation about the frequency of visits to movies by the street boys could reflect their preference for 'fantasy' against the hopeless reality of their day to day life. Currently, it is not known how these boys relate when they grow up to be adults and function in their regular jobs, marriage and other adult roles. This is an area for future work.

3. Mitigating factors:

It is not that everyone who has moved to 'street life' will grow up to have problems. There are a number of examples as to how the adverse effects can be minimised or abolished. Some of the positive experiences of SNEHASADAN at Bombay, the

SOS Village, BOSCO show that the outcome for the children can be positive when efforts are directed to meet the needs of the children on the street. The most important measures needed are (1) shelter and protection from exploitation, (ii) adult role models contact on a regular basis, (iii) medical help during illness, (iv) positive experiences with authorities like the police, remand home staff, (v) availability of help to return home and stay at home, (vi) increasing their skills in the form of vocational training, (vii) education and (viii) counselling and support in moments of crisis. In short, what we do with the children when they work and live on the street has the potential for positive outcome.

4. Interventions:

The broad group of interventions for the mental health of the street child is similar to those suggested for other disadvantaged children (Dube, 1983). These can be seen at three levels.

Firstly, measures should be directed to improve the NORMAL SOCIAL MILIEU. This would include efforts to improve the quality of life and social structures. The causative factors leading

to broken families like poverty, social discrimination, lack of opportunities for education, unemployment, alcoholism need to be addressed to. The chief role at this level is for the politicians, administrators, educationists and social scientists. As long as there are severe deprivations of different kinds, children will leave homes and enter the street to make their living.

The **second** level is the NON-PSYCHIATRIC TROUBLE area, into which most of the needs of the street children come. Majority of them do not require formal psychiatric help. However, as outlined above to minimise the harmful effects, they need POSITIVE experiences. These are growth groups,

"...the 'street children' represent the end point of a complex set of factors and require a multitude of efforts to meet their needs".

shelter, medical help, non-formal education, vocational training, crisis help, foster parenting, employment and public acceptance. The personnel most important in this area are the volunteers, general public, police, voluntary agencies and social institutions.

The role of BOSCO in providing STREET CONTACT and healthy adult contact and support is very valuable as a measure in this area. Mental health skills for these personnel are useful. Such a training programme has been developed at BOSCO, Bangalore.

The **third** level is the PSYCHIATRIC HELP which is required for a small proportion of children.

The commonest needs, I have noted, are handling adolescent changes, drug abuse and help in a psychological crisis experience. Again these are best provided as part of the activities under the second level rather than the formal methods involving professionals and institutions. Help provided on the street and on an ad hoc and as and when needed way is more acceptable than the formal clinical one. Another measure that can help is the group processes during camps etc., and when they marry to provide marital counseling.

In summary, the 'street children' represent the end point of a complex set of factors and require a multitude of efforts to meet their needs. Of the many aspects the growth and development of the children requires urgent attention. A number of measures could be built into the work with children to minimise the undesirable outcome. This requires us to remember the children as developing individuals and not problems by themselves.

Acknowledgement:

My sincere thanks to Dr. Shekhar Seshadri, Department of Psychiatry for his help in preparing this paper and to the staff and children of BOSCO for their continued help in understanding the needs of street children.

Resource Book:

Dube, S. and Sachdev, P.S. (1983).
Mental Health Problems of the Socially Disadvantaged.
Tata McGraw Hill, New Delhi.

A few years ago a 15 - year - old girl was allegedly raped in the girls' observation home by 50-year-old guard. Nothing 'conclusive' was found but the judge did think it important to add a remark about how the girl had it coming because she belonged to a family of prostitutes and had probably led the guard on! Says Mrs Z.R. Tareen, joint director, Women and Child Welfare Department, who had, along with other women's groups, fought to have the offensive sentence removed from the judgement, "Today, no one knows where or how the girl is and there are other noises now and then about girls becoming pregnant in the juvenile homes and of boys being sodomised and bullied either by other boys or by the caretakers"

Times of India, B'lore, Apr. 16, '93

A psychiatrist says, the health of a society can be gauged by the number of children it has in its correctional institutions, Bangalore is suffering from a slow and painful disease.

Times of India, B'lore, Apr. 16, '93

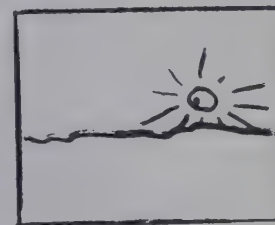
THE STORY OF A TREE

THE GROUND IS PREPARED.....

The Salesians of Don Bosco is a religious group in the Roman Catholic Church devoted to the education of the young, especially the poor and the abandoned. They came to India in 1906 and the first province was set up in 1921. The Bangalore Province came into existence in 1979.

SEED SOWN...

In 1980, a group of dynamic Salesian students from Kristu Jyothi College, with Fr. George Kollashany at the helm reached out to the neglected children on the streets of Bangalore - a venture; similar to that of their founder, Don Bosco (1815-1888), in Turin, Italy.



There they discovered the dark side of their country - India - where thousands of children/youth struggled for survival. They were forced to leave their homes, their dear ones, due to one reason or the other. Majority of them landed in gambling, thieving and other unhealthy practices. The Salesian Students could not close their eyes to this urban tragedy.

They ventured out to meet these courageous 'little men'. Frequent contacts were initiated. Relationship was elicited. All that these children/youth needed was a - loving heart. This initiative grew into a weekly programme for these students. There was intense study and reflection. it continued for four years.

Gradually, they realised the need of a shelter which would enable them to take the children/youth off the streets.

IT SPROUTS!

The venture was more systematised and the target group, spelt out.

The target group of the project:

THE CHILD/YOUTH ON THE STREET

- * rag picker
- * Coolie - boy
- * unlicensed porter
- * street hawker
- * shoe-shine
- * hotel boys
- * street beggar
- others



The project was phased in four fold TIER:

1. The first phase - to evolve a philosophy of its own.
2. The second phase - to build up its street base; its credibility with the street masses; the competence of its personnel and the infra-structure facilities.

Educational Philosophy: The project BOSCO accepts a preventive-promotional system of education as opposed to and complementary to a curative-protective system of education.

3. The third phase which we are now in, is the expansion, developmental and consolidation phase.
4. The project hopefully will multiply itself.

THE LEAF

Aims And Objectives: The problem of street youth should not be perceived in isolation of the social reality that causes it. Therefore the project is addressed to the entire social organisation: **at the micro level to the community** - that is responsible for this problem and **at the macro level to the whole socio-political situation**, its supports and the supportive value systems.

Thus, BOSCO aims at a
two pronged intervention

- 1) at the level of the youngster on the street
- 2) at the level of the community and society

Every street child/youth who has been contacted, is followed up, **partnering him in his daily struggle to grow off the streets into integrated human persons, personally fulfilled and socially contributing.**

Coming to the equally crucial aspect of raising certain issues, **the project aims at documentation, scientific research and awareness creation that will help to build a movement to challenge situations that create street children/youth.**

The Motto: *".....that they may have life,
life in all its fullness"*

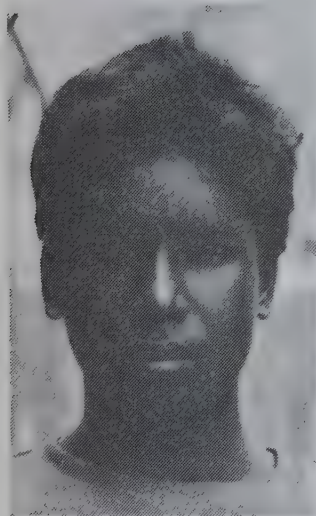
The project became full fledged when Fr. George K. was appointed to work as a full timer for this. In 1985, the dream for a shelter was fulfilled and Yuva Kendra at Magadi Road became the hub of activities. The project BOSCO (Bangalore Oniyavara Seva Coota = An association working for the service of the street people of Bangalore) became a registered entity in 1986.

Before proceeding, I should say that this is only a sketchy report of BOSCO; as it is difficult to present a detailed one.

Educational Philosophy: The project BOSCO accepts a preventive-promotional system of education as opposed to and complementary to a curative-protective system of education.

The preventive system of education bases its philosophy on the creation of an environment and a personal attitude that will give the educated a motive to keep off the de-humanising and vice-ridden habits and actions that are prevalent on the streets.

A promotive system of education intends to develop the inner resources of the human being.



two pronged intervention

- 1) at the level of the youngster on the street
- 2) at the level of the community and society

We believe that appealing to the three inner resources of reason, love and the divine power in each individual, to achieve what some may term as 'impossible' in the life of the street youngsters. More staff and volunteers joined the efforts, as the ball set rolling by the KJC students gathered momentum. Contact points were established at various areas and children whom the staff met were documented as the data base of the project. Basic information in regard to their name, age, address, family background and the like were entered into data card with their photograph. Besides this, various programmes like counselling, medication, picnics, etc., were carried from the street and the centre on a regular basis.

By the end of 1985, the movement was in contact with over 1500 children/youth.

The first get-together of children and volunteers was held at St. Patrick's and the second at St. Joseph's Briand Square. Weekend camps and informal meetings were conducted at the farm houses and recreating clubs of well wishers. Camps at Madras, admissions to Abhayadama; celebrations of festivals were all carried out enthusiastically.

1985 - '86 - saw more personnel join the work force resulting in 5 full timers and 15 part time volunteers from the Salesian community. This gave rise to entering many more forms and fields of activities along with the existing ones. Contacting institutions that have immediate reference to these boys like Remand Homes, Beggar Colony, Certified School and other vocational training institutions were brought into the frame of work. This period also saw about 750 boys frequenting the City Centre - of them about 320 returned home; some got jobs and others passed their SSLC or 7th standard exams. 25 of them went for various skill trainings.

We believe that appealing to the three inner resources of reason, love and the divine power in each individual, to achieve what some may term as 'impossible' in the life of the street youngsters

THE ROOTS RUN DEEP

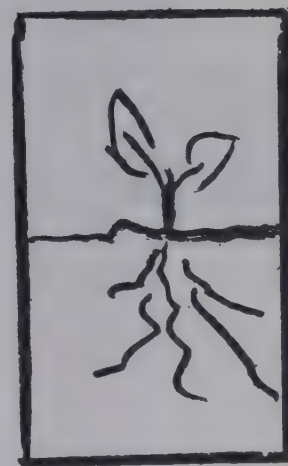
Street Presence: Given the existing social organisation, the street youth will be an ever present reality, where street level intervention becomes necessary. The approach, therefore, can not be one of removing off the streets, a specific number of youth and then concentrating on them a whole lot of supportive and resource investments. This will never be an attempt in the right direction for an answer.

The basic orientation is not to measure how much has been achieved; but how intensely the project is present to the street youth. The street educator's role is to maintain a constant vigil to meet each youngster, as he stumbles into the city - back yard. he meets the youth at whatever state of freedom he is in; friendship is elicited and a hope is provided that he will be supported in his attempt to build his life. It is not required that the youngster comes to any of our centres to avail of our services.

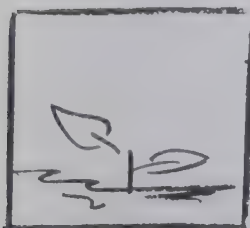
Community Based Programme:

The intervention on behalf of the street youth should be community based and not institution centered. It provides for only a nuclear centre from where the project personnel move out into the community, to the target group, identifies the felt needs and helps the community to respond to them. Every agent in the community, especially the target population is empowered to become the 'project-holder', responsible for solution to the problem.

The streets educator's role is to maintain a constant vigil to meet each youngster, as he stumbles into the city - back yard. he meets the youth at whatever state of freedom he is in; friendship is elicited and a hope is provided that he will be supported in his attempt to build his life



ANOTHER LEAF



Starting of another shelter at Chamrajpet helped to spread its activities to more children/ youth. Nurses from St. Marthas hospital started coming twice a week to administer medicines at the street corners.

In 1987 BOSCO released its second souvenir. This was the phase that saw the emergence of the Bangalore Forum for Street and Working Children. About 5 organisations working in this line made the team to voice demands in a collective manner.

A two day training programme was organised for the staff in collaboration with the Department of Women & Children and the UNICEF. Contributions were also made by BOSCO in the form of resource personnel at many other seminars like UNICEF Officers' Training Programmes and the like.

This was also a phase of putting things in an organised manner - in terms of systematising the scope and the lines of action. Simultaneously, the full time staff increased from 5 to 9 and the part time staff from 15 to 30. This year also saw a group of boys being trained at Madras for house wiring; many were also trained for book binding and screen printing.

THE BRANCHES

BOSCO continued to include the student volunteers in its work and began the Youth for Youth as an auxillary of the project. This gave an opportunity to the students to utilise their energy and spare time for the benefit of the society - the privileged youth catering to their less privileged brotheren. This phase also saw the formation of the statutory provision in the byelaws for the City Centres.

BOSCO, always ahead of time in their concern for these children organised a Street and Working Children's Rally for the first time in Bangalore.

THE BIRDS CAME...THE BEES TOO



In 1989, a group of 30 boys wrote their 7th standard and another 15 of them the SSLC exams. The annual sportsmeet was conducted at KJC for about 300 boys. This year also saw the emergence of the City Level Action Committee comprising of the Department of Women & Children, Commissioner of Police, related Government Officials and Member Voluntary Organisations working with such children for a consorted effort.

In the same year, the State Government came forward to give financial aid to the voluntary organisations. The Project Scheme prepared by BOSCO was considered to be the model and it still continues to be the Grant-In-Aid Scheme.

By 1990, the City Centres and the various components were functioning with optimum benefits for these children. Services and facilities were clearly enumerated along with procedures and formal frame work for documentation. The objectives of camps, picnics, get-togethers, public awareness campaigns and the like were emphasised at all levels of communication. Up to this period about 2,200 youth on the street and 800 child labourers, were contacted by the BOSCO team of diligent collaborators.

Medication, an ever active wing of BOSCO was functioning at its optimum. The field activists always took with them a first-aid kit that was handy in reaching the medicines to the most needy. We should put on record the immense help extended by the Marthas Hospital. The T.B. Sanatorium, the St. John's Hospital and the Sumanahalli Leprosy Centre too have been extending a helping hand to the children on the street. Around this time the various organisations working in other cities too felt the need of coming together which resulted in the formation of the National NGO Forum for Street and Working Children. Fr. George Kollashany the then Director of BOSCO was elected the National Convenor for the same.

MORE BRANCHES

January '90 saw the inauguration of the third City Centre at Gandhinagar. BOSCO began to grow in leaps and bounds and their team of collaborators too increased in number.

In June '90, a 2 weeks' training programme was conducted for the staff. Topics ranged from 'the problems of children on the streets' to their 'mental health'.

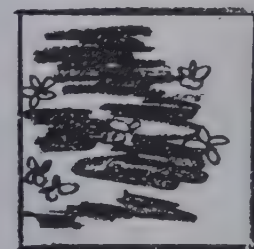
THE FLOWERS

And now the time was ripe for making the boys aware of their own rights and duties. With this in mind Sanghas were formed in different areas.

As the infra-structure necessary for vocational training was not available at BOSCO, boys interested in learning various skills were sent to other institutions. National and religious festivals were celebrated in BOSCO irrespective of caste, creed or religion.

THE FRUITS

BOSCO always believed that it is education that can help them to live with dignity. Meeting the children in small groups at the different street corners; talking to them about being educated led to the idea of street classes. They realised that the prevalent educational system was little suited to them. Thus evolved an innovative educational project, "Budhivantha", for the education of children on the street. This was launched in December 1990 - the International year of Literacy. Incidentally, after 2 years of experimentation this project has been accepted by the UNESCO as a model project. Congratulations to Fr. George - the innovator of this project:



In 1991, a new Director, Fr. Varghese Pallipuram was appointed. The already existing programmes continued with increased vigour along with new avenues being worked out for effective results. Commitments and team work strengthened as responsibilities widened. Work profile and roles got specified for greater attention and accountability. In this regard two of the staff attended specific workshops in connection with their line of work, namely - counselling and health hazards - AIDS. This eventually led to the starting of a new programme - Cell for Drug de-addiction. During October a special programme for bigger boys in relation to jobs/skills, motivation to adhere to any job and visits to Agricultural University proved useful.

TIME FOR PRUNING

Coming to BOSCO, and its growth, we can emphasise that its success was not in terms of simply doing something for these children but by critically evaluating everything said and done. Services came to be termed as "supportive sub-structures". Monthly staff meetings and evaluations held regularly, helped to pin point the short comings and pit falls.

A critical evaluation of the whole Project was done by experts from BOSCO Institute of Social Work, Tirupattur, Tamil Nadu.

1992 saw more systematised approach to the phenomenon of children on the street. There evolved a more consolidated BOSCO Project (See diagram for BOSCO Project - back cover).

Coming to BOSCO, and its growth, we can emphasise that its success was not in terms of simply doing something for these children but by critically evaluating everything said and done

A few students from the National Law School of India came to BOSCO for an exposure programme. The project also welcomed other groups for sharing and experiencing the plight of these children.

Together with other programmes we also added yet another venture - Waste Paper Management. This project is run by the boys themselves. The return after the sale is their income.

Children with criminal tendencies or those that are harassed by the police are helped through the Department of Advocacy. In fact, BOSCO has a large share in reducing the juvenile crime rate in the city.

BOSCO hosted the KRIDOTSAV - 92, a sports and games meet sponsored by the City Corporation. Street and working Children from 6 organisations took part in this joyous event.

THE TREE - ... HOW BEAUTIFUL....AND...

BOSCO, came out with yet another novel idea - awareness campaign on cycles. The staff together with boys, travelling by cycle through the villages and slums, conscientising them about the sad plight of these children on the street. We do hope this will go a long way in preventing migration of the children into the city.

One week Orientation Camps in Kotagiri in Tamil Nadu; short picnics, games and sports meet, training in various skills, drug de-addiction camps etc., have become part of BOSCO's regular features.

In appreciation for this service to the society, Fr. George Kollashany was awarded the "Rajyotsav" in October 1992, an award given by the State Government of Karnataka.

A new premise - a one time community building was handed over to BOSCO by BCC for use of the children and we hope to make it into the fourth City Centre cum Shelter.

1993 saw new vigour to the Budhivantha Educational Programme. Study camps for the 7th and 10th standard boys, an annual feature, was conducted in the outskirts of the city in preparation for the annual exam. The Talent Development Wing with new energy began to take the potentialities of each child seriously and provided opportunities for their enchancement. In the annual sportsmeet at YMCA, the BOSCO contingent secured the overall championship.

The newly started National Research and Documentation Centre began to organise the experiences of BOSCO and other literature related to the children on the street.

BOSCO continues to spread its glow into every dark alley supporting and encouraging the youngster: to see himself in a different light; to revive his hope and trust in himself and the people around him.

Before concluding, I should place on record the immense gratitude the project owes to Fr. George Kollashany - its pioneer and the legion of staff and volunteers who have reached out to the child / youth on the street.

BOSCO's efforts can be summed up in the lines of Gerald Massey:

*Their cloud of battle - dust may dim
his veil of splendour, curtain him;
And in the midnight of their fear
They may not feel Him standing near.
But as they lift their eyes above,
His banner over them is love.....*

Fr. Varghese Pallipuram
Executive Director - BOSCO
May - 1993



ನನ್ನ ಬೀದಿಯ ಜೀವನದ - ಒಂದು ತುಣುಕು



ನನ್ನ ಹೆಸರು ಎಂ. ಬಿ. ಶಿವಯ್ಯ, ನಾನು ಹುಟ್ಟಿದ್ದು ಧಾರವಾಡ ಜಿಲ್ಲೆಯ ಹಂಗರಕ್ಕೆ ಎಂಬ ಗ್ರಾಮದಲ್ಲಿ. ನನ್ನ ತಂದೆಯ ಹೆಸರು ಎಂ. ಮಡಿವಾಳಯ್ಯ, ತಾಯಿ ಗಂಗವ್ವ.

ನಾನು ಮನೆ ಬಿಡಲು ಯಾವುದೇ ವಿಶೇಷ ಕಾರಣವಿಲ್ಲ. ಪಾರ್ತಿನಿಯಂ ಗಿಡದಂತೆ ವ್ಯಾಪಿಸಿರುವ ಬಡತನವೇ. ಈ ಪದದ ಅರಿವು ನನಗೆ ಆಗ ತಿಳಿದಿರಲಿಲ್ಲ ಈಗ ಚೆನ್ನಾಗಿ ಮನದಟ್ಟಾಗಿದೆ. ನಾನು ಮನೆ ಬಿಟ್ಟ ದಿವಸ ಯಾವುದೋ ಹಬ್ಬದ ದಿನ ದಿನಾಂಕ ಗೊತ್ತಿಲ್ಲ 1978 ನೆಯ ಇಸವಿ.

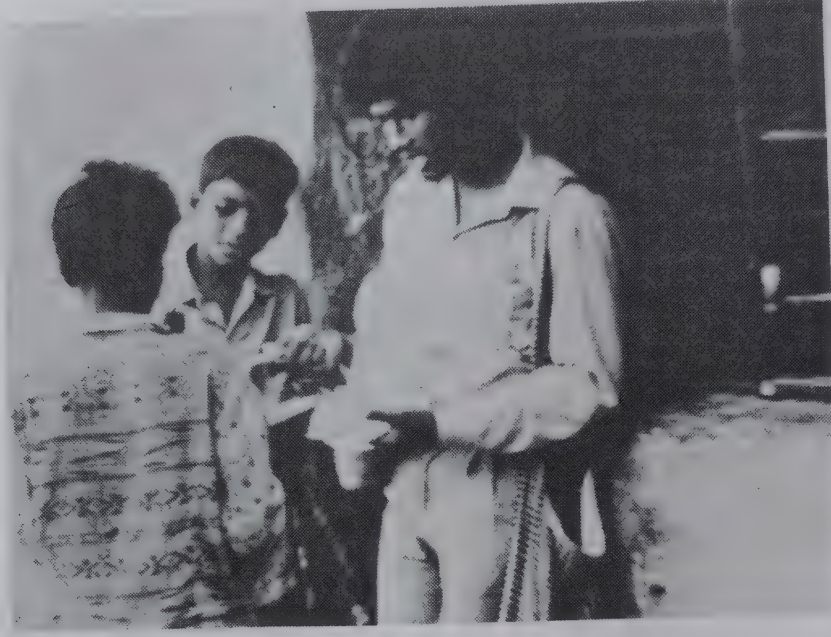
ನನ್ನ ಮನೆಯನ್ನು ಬಿಟ್ಟಮೇಲೆ ನಾನು ಅನುಭವಿಸಿದ ಕಷ್ಟಗಳು ಅನೇಕ, ಕೆಲವು ತಿಂಗಳು ಹೋಟೆಲ್‌ನಲ್ಲಿ ಕೆಲಸಮಾಡಿ, ಭಿಕ್ಷಾನ್ನಕ್ಕೆ ಇಳಿದು, ರೈಲಿನಲ್ಲಿ ಊರೂರು ಪ್ರಯಾಣ ಮಾಡಿ ಕೊನೆಗೆ ನೆಲೆ ಹೂಡಿದ್ದು ಬೆಂಗಳೂರಿನಲ್ಲಿ.

ಬೆಂಗಳೂರಿನ ಸುಂದರ ದೃಶ್ಯ ನನ್ನ ಮನೆ, ತಂದೆ, ತಾಯಿ ಮಂದಿಯರನ್ನೆಲ್ಲಾ ಮರೆಸಿತು. ಹೊಸದಾಗಿ ಬಂದಾಗ ಈ ನಗರದ ಭಾಷೆಯನ್ನು ಮಾತನಾಡಲು ಕಷ್ಟವಾಯಿತು. ಆದರೆ ದೇವರ ದಯೆಯಿಂದ ನನಗೆ ಈಗ ಐದು ಭಾಷೆ ಮಾತನಾಡಲು ಅಲ್ಪ ಸ್ವಲ್ಪ ಬರೆಯಲು ಗೊತ್ತು.

ನಾನು ಈ ನಗರದಲ್ಲಿ ಸ್ವಲ್ಪದಿನ ಹೋಟೆಲ್ ಕೆಲಸ ಮಾಡಿ, ಬಸ್ ಸ್ಟಾಂಡಿನಲ್ಲಿ ಕೂಲಿ ಕೆಲಸಕ್ಕಿಳಿದೆ. ಈ ಕೂಲಿ ಕೆಲಸದಲ್ಲಿ ನನಗೆ ಬಹಳ ಅನ್ಯಾಯವಾಯಿತು. ಒಂದು ರೂಪಾಯಿಗೆ ಎಪ್ಪತ್ತೈದು ಪೈಸೆ ಕಮಿಷನ್ ಕೊಡಬೇಕಾಗಿತ್ತು. ಹೀಗೆ ಅನೇಕ ದಿನಗಳು ಉರುಳಿದವು. ಒಂದು ದಿನ ಆ ಸ್ಥಳದಲ್ಲಿ ನನಗೊಬ್ಬರ ಪರಿಚಯವಾಯಿತು, ಫಾದರ್ ಜಾರ್ಜ್ ಕೊಲ್ಲಸಾನಿಯೆಂದು, ಇವರನ್ನು ಕಂಡಾಗ ನನಗೆ ಭಯವಾಯಿತು. ಏಕೆಂದರೆ ನಾನು ಚಿಕ್ಕವ, ಬಲಿ ಕೊಡುವರೇನೋ ಎಂದು, ಅದರೆ ನನ್ನ ಮತ್ತು ಅವರ ಸಂಬಂಧ ಬೆಳೆಯಿತು. ಅವರು ನನ್ನನ್ನು ಕ್ಯಾಂಪ್ ಪಿಕ್‌ನಿಕ್‌ಗೆ ಕರೆದುಕೊಂಡು ಹೋದರು, ಆಗ ಸ್ವಲ್ಪ ಧೈರ್ಯ ಬಂತು, ತುಂಬಾ ಹತ್ತಿರವಾದೆವು. ಅವರೊಂದಿಗೆ ನನ್ನ ಆಸೆ ಆಕಾಂಕ್ಷೆಗಳನ್ನು ತೋಡಿಕೊಂಡೆ. ಆ ಸಮಯದಲ್ಲಿ ನನಗೆ ಕೊಳಲು ಊದುವುದು ಮತ್ತು ಓದು ಬರಹ ಕಲಿಯುವ ಆಸೆ ಇತ್ತು.

ಅದರಂತೆ ನಾನು ಬಸ್ ಸ್ಟಾಂಡಿನಲ್ಲಿ ಕೂಲಿಮಾಡುತ್ತ ಓದಲು ಪ್ರಾರಂಭಿಸಿದೆ, ಮೂರನೆ ತರಗತಿಯತನಕ ಓದಿದರೂ ಸಹ ಅಕ್ಷರಗಳು ಚೆನ್ನಾಗಿ ಗೊತ್ತಿರಲಿಲ್ಲ, ಬಾಸ್ಕೊ ಯುವ ಕೇಂದ್ರದಲ್ಲಿ ರಾತ್ರಿಹೊತ್ತು ಹೋಗಿ ಅಕ್ಷರಾಭ್ಯಾಸ ಮಾಡತೊಡಗಿದೆ. ನಂತರ ಏಳನೆ ತರಗತಿಯ ವಿಷಯವನ್ನು ಅರಿತು ಸ್ಮರಿಸಿ ಮತ್ತು ಪುನರುತ್ತರಿಸುವುದು ಬಹಳ ಕಷ್ಟವಾಯಿತು ಆದರೆ ಪಾಸ್ ಮಾಡಿದೆ. ಈಗಲೂ ನಾನು ವಿಧ್ಯಾರ್ಥಿಯೇ

ಹತ್ತನೇ ತರಗತಿಯಲ್ಲಿ ಓದುತ್ತಿದ್ದೇನೆ ಮತ್ತು ಕೆಲಸ ಕೂಡ ಮಾಡುತ್ತಿದ್ದೇನೆ. ಬಾಸ್ಕೆಟ್ ಸಂಸ್ಥೆಯಲ್ಲಿ ಏರಿಯ ಕೋ ಆರ್ಟ್‌ನೇಟರ್ ಆಗಿ ಕೆಲಸಮಾಡುತ್ತಿದ್ದೇನೆ. ಒಟ್ಟಿನಲ್ಲಿ ಹೇಳುವುದಾದರೆ ಬಾಸ್ಕೆಟ್ ಸಂಸ್ಥೆಯ ಸಿಬ್ಬಂದಿ ವರ್ಗದಲ್ಲಿ ನಾನೂ ಒಬ್ಬ.



ನನ್ನ ಅನಿಸಿಕೆ

ಮನುಷ್ಯ ತಾನು ಹುಟ್ಟುವಾಗ ಯಾವುದನ್ನು ಅರಿಯದೆ ಹುಟ್ಟುತ್ತಾನೆ ನಂತರ ಬರುವುದು ಹಲವಾರು ಕಷ್ಟಗಳು. ನನ್ನ ಅನಿಸಿಕೆ ಪ್ರಕಾರ ಮನುಷ್ಯನು ಒಂದೇ ರೀತಿಯ ಜೀವನ ನಡೆಸಿದರೆ ಚೆನ್ನಾಗಿರುತ್ತದೆ, ಆದರೆ ಈ ಸಮಾಜದ ನಿರೀಕ್ಷೆಯೇ ಬೇರೆ ಸಮಾಜದಲ್ಲಿ ಅನೇಕ ವರ್ಗಗಳಿವೆ, ಶ್ರೀಮಂತರು, ಬಡವರು, ಓದಿದವರು, ಓದದವರು, ಅಧಿಕಾರಿಗಳು ಈ ರೀತಿ. ಪ್ರತಿಯೊಬ್ಬ ಮಾನವರು ಮೇಲ್ವರ್ಗ ಮುಟ್ಟಲು ಆಶಿಸುತ್ತಾನೆ. ತನ್ನ ಜೀವನದ ದಾರಿಯಲ್ಲಿ ಅವನು ಈ ಸಮಾಜ ಸತ್ಯವನ್ನು ಅರಿತರೆ ಬಾಳಿನ ಗುರಿಯನ್ನು ತಲುಪಲು ಸಾಧ್ಯ ಇದು ನಾನು ಕಂಡ ನನ್ನ ಜೀವನದ ಕಥೆ ಒಂದು ಕಥೆ ಒಂದು ವೃಥೆ ಕೂಡ.

"ಅರಿಯಬೇಕು, ಅರಿತಿದ್ದು :- ನಾನು ಉಳಿಯಬೇಕು ನನಗಾಗಿ".

ಸೊಂಕಿನ ಜೀವನ

ಬಾಳಿಗೆ ಸೂರ ಬೇಕು,
ಜೀವನಕ್ಕೆ ಗುರಿ ಬೇಕು,
ಗುರಿಯ ಜೀವನ ಅರಿಯಬೇಕು.

ಈ ಜೀವನದ ಹಾದಿಯಲ್ಲಿ,
ನಾನು ಉಳಿಯ ಬೇಕು,
ಹಾದಿ ಉದ್ದಕ್ಕೂ ಮುಳ್ಳಿನ ಬೇಲಿಯನು
ನಾನು ತುಳಿಯಬೇಕು.

ಈ ದಾರಿಯಲ್ಲಿಯ ಪ್ರತಿ ಒಂದು ಮುಳ್ಳಿಗೆ
ನಾನು ಶರಣು ಹೊಡೆಯಬೇಕು,
ಅದುವೇ ನನ್ನ ಮರಣ
ಈ ಜೀವನದ ಕೊನೆಯ ದಿನ.

ಎಂ. ಬಿ. ಶಿವಯ್ಯ

When I was *Sixteen*

She didn't love him.....
He didn't love her
He paid her a few rupees
And I was born.

Abandoned was I
From that moment
Cradled in a dustbin,
I thrust my existence.

She didn't love him.....
He didn't love her.....
Unwanted I was born,

My sad, state
I didn't realize
Until I was sixteen

I remember.....
Lay tired and hungry
On the rail platform - deserted
A train pulled into the station
Travellers ran hither and thither

A woman passed by
But she turned back, (I thought)
Looked into my eyes,
so curiously did she stare
I lay aghast!
.....But why?

Closer she came
Our eyes met
Doubt there wasn't
"son" ! she cried.

And she was all over me

I did not love him.....
He did not love me.....
But a life I gave you...
He went his way.....
I went my way.....
Leaving you in the dustbin

How could I've done that?



But why did I leave you?
But why did I leave you!

Tell me all....tell me all.....
Did anyone take you into his arms
when you cried?

When you were one:
Did you crawl on the floor
Did you cry for milk?
When you were two:
Who taught you to walk?
And did you fall down?
When you were three:
What were the words you uttered first?
Amma! - did you call?

But love - did you find?

When you were six
Did you have enough to eat?
Did you have a place to rest?

But care - did you receive?
When you were nine:
Did they sell you in the flesh market?

Did they force you to do wrong?
Did you feel all alone?

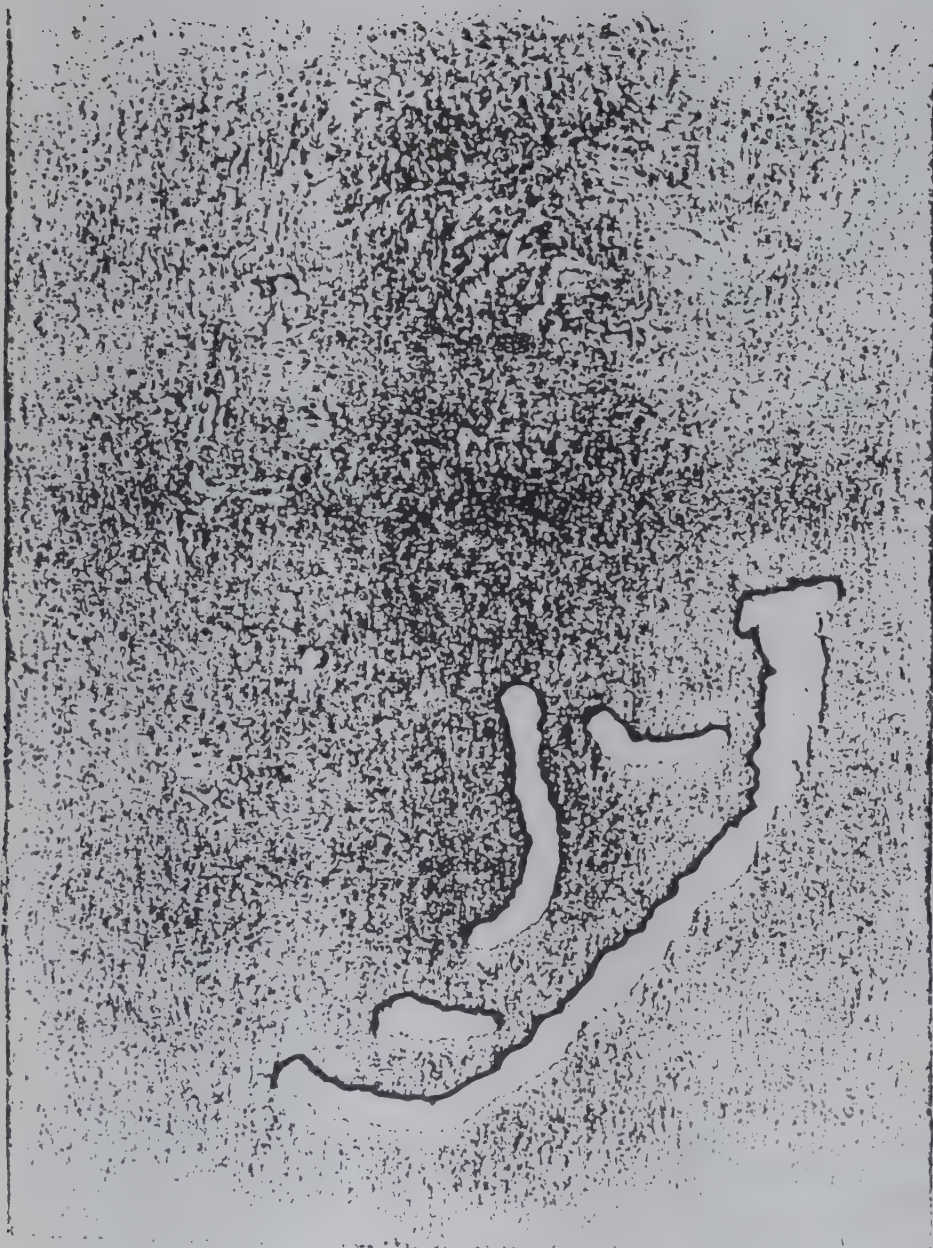
When you were twelve
How did you make a living?
A paper picker or a pick pocket?
Did the police harass you?

How could they care for you my child?

Tears from her eyes came rolling down
They fell into mine
And then rolled down
There I lay in her lap
A curious realization
welling up in me.....Mother

Pong....Pong....the Island Express
Woke him up
Disappointed, disillusioned
he ran towards the arriving train

Aloor Stephen



A bout half of India's children between the age of six and fourteen drop out of school because the system forces them to. Majority of them land up on the metropolitan city streets.

Bangalore has nearly 45,000 of them. BOSCO has developed an educational programme for them during its 12 years' experience. Surprisingly, the UNESCO has recognised this venture.

ACCEPTING A CHALLENGE

"I ran away from school and home three years ago", says a street urchin, Sumit, who came from Bihar. "I did want to study. But papa used to beat me for not working. And masterji used to beat me for not studying. You can't do two things at the same time, can you?"

Have you ever encountered or taken note of the quick - tempered and aggressive teenager soliciting for a piece of luggage from a reluctant passenger at the bus stand; the tough looking and quick-footed youngster who slips through slimely between your luggage, jumps into a halting train and reserves a seat, which later will be sold at a 'premium'?

A whisper escapes your lips; "these uneducated sleuths".

"There" - a pickpocket who gets nabbed in the act of his maiden snatching expedition; the hawk-eyed boy, with one eye, scouting the desperate film addict, to sell his prized 'black ticket', and the other eye helping him to dodge the ever watchful eyes of un-uniformed policemen on the beat; the run away, who seeks asylum in the belly of a restaurant; the haggard and desperate looking new-comer begging for a morsel of food.

Would you plead? "He needs to be educated!"

"Here" - the street vendor-boy who with adroitous hands, dexterous movements and shrieked voice convinces you to buy in a hurry before you are able to measure the goods worth.

Sometimes you whisper: "He is wiser, he knows how to live!" Yet he is considered an uneducated country lout!

"This is to thank you sincerely for your very fruitful participation in the UNESCO programme on street/working children. Your document ('BUDHIVANTHA') is well received and is being studied for publication,.....", wrote Alphonse Tay, (25 Feb '93-7, place de Fontenoy, 75700 Paris). Educating the street children was the challenge before BOSCO from the time its pioneers got started. Congrats! to Fr. George Kollashany - the Street Educator.

THE IN-THING

The educational programme of BOSCO is called 'BUDHIVANTHA'. It is a common word used in popular Kannada and is deeply rooted in the Indian cultural ethos. It has Sanskrit roots but does not lend itself for a literal English translation.

THE KICK OFF

The origin of the concept "Budhivantha" as an educational concept is itself interesting. In one of the orientation camps for BOSCO Boys (street children of Bangalore's BOSCO) in 1983-84, the director while animating a session on 'education', found himself in the midst of a heated discussion.

Boys were adamant in insisting that the present educational system is

futile and useless from their perspective. "After B.A. (i.e. the bachelor's) 'Beedhiyalli' (on the streets)" and "to get an M.A. (i.e. the master's), you are like 'emme' (i.e. a buffalo)" - so they argued.

The pun in Kannada was telling; the director had to concede that the education being imparted did not help settle into life or to get employed. Yet, he refused to accept that education was useless. "What about a future without education?", The youngster replied, "DON'T WE KNOW HOW TO LIVE?"

The director refused to give in. He challenged them, went on to tease them, nay, even belittling them saying, "You, you street guys, are you any better than these M.A.'s and B.A.'s? You are still on the streets!

The retort was instant, from the smallest of them, "Yes, on the streets, but 'budhivanthru', (in his own words), "Budhi iddare saaku, jeevana santhosha nadasalakuthee". (It is enough to reach 'Budhi', we will be able to live happily).

"Budhivantha", is a poignant term - deep in its annotations and rich in meaning.

This project of education hopes to help the youngster, especially the one on the street, to acquire an integral approach to lead a happy life.

However, it was in 1990, the International year of Literacy, that Budhivantha was launched in full gusto.

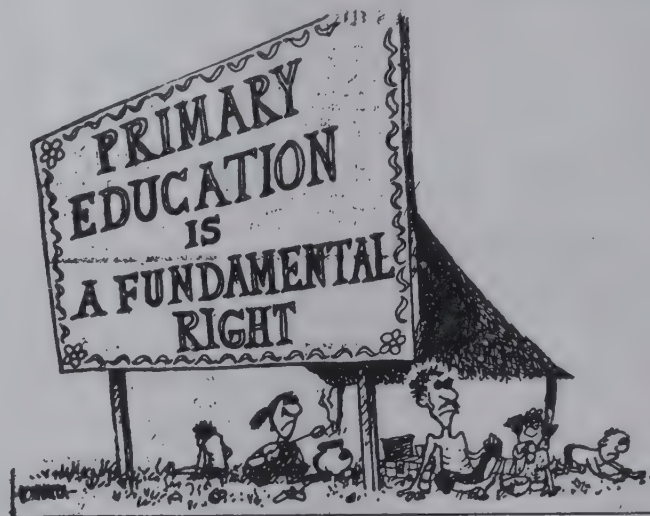
AIMS AND OBJECTIVES

1) To assist each youngster as he lands on the street, to cope with the life on the street, take advantage of the situation and opportunities around, and integrate these experiences so as to grow into a full-pledged person.

2) To help the child/youngster become aware of the potential and opportunities inherent in him and in the situation around.

3) To act as an 'ombudsman' or a catalyst that will challenge and change the present educational and socio-political system and to be an effective

4. There is no formal selection procedure. Every street child is identified, as they land on the street. Budhivantha, the educational follow-



and viable alternative that is relevant especially for the deprived.

4) "That they may have life.....life, in all its fullness" the motto of the organisation is itself the motto of Budhivantha.

INNOVATIVE FEATURES

1. This project is largely street based. Street presence is the hallmark of BOSCO'S approach. BOSCO believes that the educator should be present to all the struggles and happy moments that a child/youth encounters - on the street.

2. 'Work' itself is considered education.

3. Any growth is affirmed.

Courtesy "Times of India" Feb. 6. 1993

up formally begins when the child is on the street, say, at least three months and participates with the educator in his growth process.

5. Failures are to be expected.

6. System change is to be worked out to find the educational need and not the child fitting into existing educational structures.

7. The process of staff training is "un-process" training, regular and systematic participation in evaluation and in-pot sessions.

COMPONENTS OF 'BUDHIVANTHA'

'Budhivantha' as an educational component of BOSCO, encompasses those four components of growth that constitutes the totality of his growth. They are:

- The Intellectual/Academic growth
- The Vocational/Job-related growth
- The Personality/Talents growth
- The Social/Environmental growth.

The retort was instant, from the smallest of them, "Yes, on the streets, but 'budhivanthru', (in his own words), "Budhi iddare saaku, jeevana santhosha nadasalakuthee". (It is enough to reach 'Budhi', we will be able to live happily).



Table I explains the operation of the components.

COMPONENT	PURPOSE	ACTION PLAN	METHODOLOGY
Intellectual/ Academic	<ul style="list-style-type: none"> -facilitate the intellectual growth- - 7th std, 10th std higher education 	<ul style="list-style-type: none"> - literacy class on the street/ centres - street plays -regular schooling 7th & 10th privately-study through play 	<ul style="list-style-type: none"> - non-formal method: depends on the need of the child in any given area - sending few to regular schooling
Vocational/ Job-related	<ul style="list-style-type: none"> -exposure to other jobs -acquire respectable jobs -ensure growth in the job -self-actualisation 	<ul style="list-style-type: none"> -studying the present occupation-vocational orientation-different trades possibility (welding, screen printing,etc.) 	<ul style="list-style-type: none"> - Government training institute- non-formal training institute- short-term training
Personality/ Talents	<ul style="list-style-type: none"> - positive attitude to life- - to give information about health hazards - to recognise their potentialities 	<ul style="list-style-type: none"> - orientation camps- counselling- de-addiction programme - talent development activities. 	<ul style="list-style-type: none"> - to give an opportunity for those who want to come out of the street life and leave bad habits like ganja, petrol & so forth-non-institutional approach- weekly programmes in centres & street-admission to sports club/cultural club
Social/ Environmental	<ul style="list-style-type: none"> - opportunities for leadership and equal participation - - opportunities for growth and awareness - chance to know rights and duties - hetero sexual attitude - responsibility towards family - re-integration 	<ul style="list-style-type: none"> youth for youth camps programmes - Rally- Leadership camps- counselling etc. 	<ul style="list-style-type: none"> - organise group activity - to expose them to other social groups

[Refer to the case study for further understanding of the project]

Case-Study:

Here below is illustrated one summarised case study to show how Budhivantha is applied.

Case I. Rama Velu (not real name)

Component	1986 - '87	1988 - '89	1990 - '92
Personality & Talent Development	- Met at city bus stand, suffering from diaharrea and malnutrition and found him capable as a yoga specialist	- Does yoga regularly. Gets state level silver medal, attends yoga camps, teaches yoga to others, his personality develops	- Gets a National silver medal in yoga, participates and teaches others, Overcomes self criticism, grows in self-confidence
Job & Vocational orientation	- worked as a coolie and thought that he has to remain, so used to spend all his money on film	- he was a screen printer, lives on that. He gets a scholarship for studies. Stays at Bosco Yuvakendra	works in different places - as office boy at Bosco while doing S.S.L.C privately -uses his screenprinting certificate for job - '92 goes home (with brother) and earns Rs.2000 a month by teaching yoga
Academic education	- 4thstd. passed	- 7th standard he passed in English medium, first attempt. Gets self-confidence. Joins 8th std. in school but leaves halfway	-passes S.S.L.C. regular college student, pays with his earning, hopes to become a doctor
Social growth	- bitter against brothers and family, had run away three times before, loner and suspicious	- goes home but runs away, makes friends at school, becomes more sociable, has speical interest in his sister	- stays with brother - is a teacher - belongs to associations - regularly discusses his problems

continued on page 35

"The police, which is notorious for manhandling the children in spite of the JJ Act screaming on about how they are not even to be handcuffed, also rounds up street-children at random if there has been a theft anywhere in the vicinity. And once caught, the child is condemned to such treatment for life". Says Mr C. Motiram, deputy commissioner of police (crime) - Bangalore.

Sonora Nambiar -Times of India, Apr. 16, 1993

Interview:

An informal chat with Ms Kalpana, the present project co-ordinator

How many children/youth are under the project from the time of its launching?

We have only an approximate figure available. During the past two years about 300 children have been followed up. This being a pilot project have difficulties in making it fully operational. That is, the educator and the educated have to be thoroughly informed - which is a time consuming process. Hence the project is moving at a snail's pace. But I'm glad to say that this year, out of 200, 58 have successfully participated in their growth.

How do you rate the success of the project?

The project is yet to be scientifically evaluated. I should say, it is really innovative. The rate of success is more measured through the heart of the educator and the educant than through any other scale. The project is more understood now than before and consequently, more operational.

What categories of children have you come across during your work?

I have come across mainly three types of children/youth:

- 1) those who feel that they have to grow/change, but feel helpless about it
- 2) those who feel totally dependant on the educator (sometimes I have made them too much dependant on me - but have realised that it was a mistake)
- 3) those who feel they need to grow and feel responsible for it.

Haven't you come across youth who have reached the depth of despair?

In my work with the children for the past 3 years, I have come very close to a number of children/youth. Most have confessed: "I have lot of friends, but none I can really trust". These children sometimes have to face crisis situations which are beyond their control. They sometimes come running to my office or call over the phone and say:

"I wish I were not born, aunty". The reasons are: - a family that does not accept them - a society that totally rejects them - no real friends - loneliness.....

Very often these children appear to be a happy-go-lucky lot. Is it really true?

It is true, they enjoy freedom. But its only for a short time. The rest of the time they pretend to be happy - they would like to escape reality - may be by resorting to drugs, alcohol etc., They feel not confident enough to go up in life.

CONCLUSION:

Anush, 17, an educator of street children, from Delhi, who himself spent most of his childhood in the street, firmly believes: "Education is the only way out in the working child's long fight for the right to exist with dignity". And finally, a question remains to be answered

**Who should be more educated?
- the STREET CHILD?
or the SOCIETY?**

George Kollashany - Pioneer Budhivantha Educational Project

Kalpana - Present Co-ordinator

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ರಾಜೀಶ್.

11 ವರುಷ

ಕನಸು ನನಸಾಯಿತು

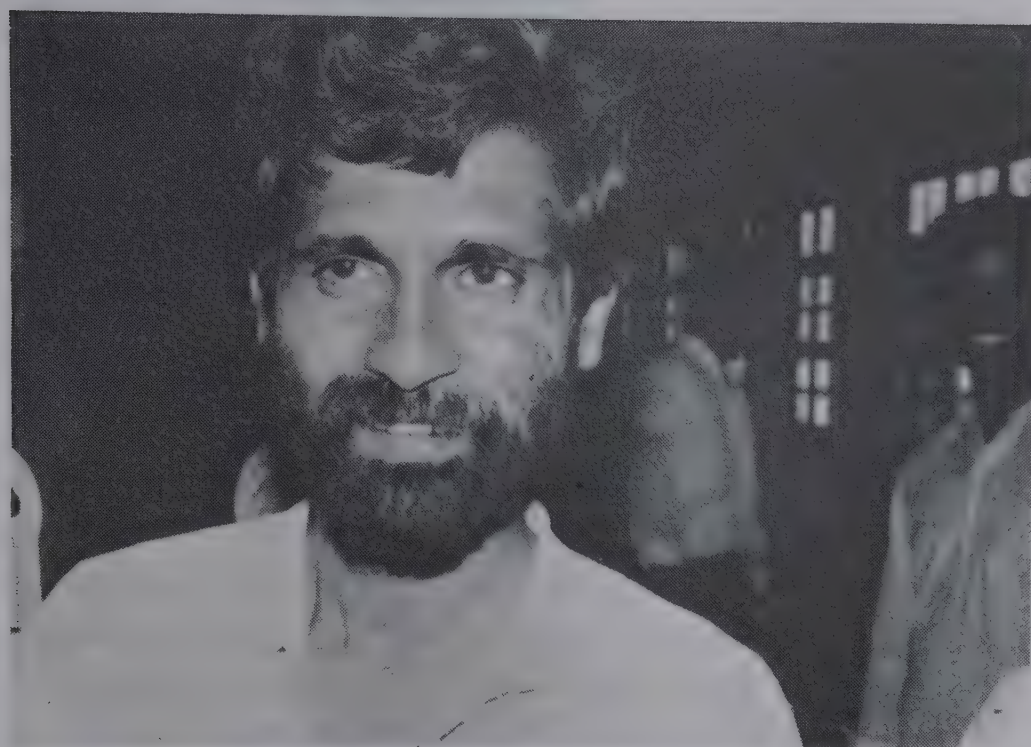
ಒಂದು ದಿನ ನಾನು ಮತ್ತು ನನ್ನ 5 ಗೆಳೆಯರು ಒಂದು ಪಿಕ್ಚರ್‌ಗೆ ಹೋದೆವು. ಪಿಕ್ಚರ್ ನೋಡುತ್ತಾ ಕುಳಿತ್ತಿದ್ದೆವು. ಸ್ವಲ್ಪ ಹೊತ್ತಾದ ಮೇಲೆ ವಿರಾಮದ ಸಮಯ ಬಂತು. ಆಗ ಲೈಟುಗಳು ಹತ್ತಿಕೊಂಡವು. ಆಗ ನಮ್ಮ ಒಬ್ಬ ಗೆಳೆಯನು ಕಾಣಿಸಲಿಲ್ಲ. ನಾನು ಹಾಗೂ ನನ್ನ ಉಳಿದ ಎಲ್ಲಾ ಸ್ನೇಹಿತರು ಬಹಳ ಭಯಗೊಂಡೆವು. ಏಕೆಂದರೆ ನಮ್ಮ ಒಬ್ಬ ಸ್ನೇಹಿತನು ಅಲ್ಲಿರಲಿಲ್ಲ. ನಾವೆಲ್ಲಾ ಬಹಳ ಭಯ ಪಟ್ಟು ಮನೆಗೆ ಹೋದರೆ ಹೊಡೆಯುತ್ತಾರೆಂದು ಮನೆಗೆ ಹೋಗಲಿಲ್ಲ. ಬೀದಿಯಲ್ಲಿ ಒಂದು ಕಡೆ ಬಂದು ನಿಂತೆವು ಆಗ ಅಲ್ಲಿಗೆ ಒಬ್ಬರು ಬಂದರು. ಅವರು ನಮ್ಮನ್ನು ನೋಡಿ ನೀವು ಯಾರು? ಏಕೆ ಇಲ್ಲಿದ್ದೀರಿ ಎಂದು ಕೇಳಿದರು. ನಾವು ನಮ್ಮ ಭಯ ಮತ್ತು ಕಳವಳದ ಬಗ್ಗೆ ಹೇಳಿದೆವು. ಮತ್ತೆ ನಮ್ಮ ಸ್ನೇಹಿತನು ಇಲ್ಲದೆ ಮನೆಗೆ ಹೋದರೆ ಹೊಡೆಯುತ್ತಾರೆಂದು ಹೇಳಿದೆವು. ನಂತರ ಅವರು ನಮ್ಮನ್ನು ಕರೆದುಕೊಂಡು ಮನೆಗೆ ಹೋಗುವುದಾಗಿ ಹೇಳಿ ಕರೆದೊಯ್ದರು. ನಾವುಗಳು ಮನೆಗೆ ಹೋಗುವ ಮೊದಲು ಕಳೆದು ಹೋದ ನಮ್ಮ ಸ್ನೇಹಿತನ ಮನೆಗೆ ವಿಷಯ ತಿಳಿಸಲು ಹೋದೆವು. ನಮಗೆಲ್ಲಾ ಆಶ್ಚರ್ಯವೋ ಆಶ್ಚರ್ಯ. ನಮ್ಮ ಸ್ನೇಹಿತ ಮನೆಯಲ್ಲಿ ನಿಶ್ಚಿಂತೆಯಾಗಿ ಮಲಗಿದ್ದ. ಅವನು ಸಿಗಲೆಂದು ನಾವು ಬೀದಿಯಲ್ಲಿ ಕುಳಿತಿದ್ದ ಕಂಡ ಕನಸು ನನಸಾಯಿತು.

ಸತೀಶ್.

15 ವರುಷ

"MILES TO GO BEFORE I *SLEEP.....*"

ROBERT FROST



A great many years ago, in the distant past, a dream was seen by Saint John Bosco. Neigh, not just a dream but a vision - the creation of a beautiful world, close to Utopia, for all those unfortunate children of the world, who have none to love and nobody to care.

Another time, another place and yet another dream - a century later, in Bangalore - a shelter for the hapless and less fortunate children on the streets. This time it was not to remain a dream for long - thanks to the initiative and efforts of the sons of Don Bosco, a team of young Salesians, with Father George Kollashany, the pioneer and initiator of BOSCO (Bangalore Oniyavara Seva Coota).

But to begin at the beginning, the year 1980, these young Salesians from the theological seminary in Bangalore - Kristu Jyothi College were touched by the plight of the scores of children literally living in the streets. Soon begins their quest to establish a kind of rapport with these oft called 'Street Children' - which finally leads to the establishing of BOSCO - an organisation unlike any other. Not an institution by any chance, more of a haven for the children on the street. The snap shots of many a 'street child' having come under the able care of the Salesians and their team of expert volunteers and social workers, adorn the wall plaque of the BOSCO Office - a concrete proof of the number of children who come almost every day seeking BOSCO's help and guidance - which ranges from the emotional, physical, medical to the practical kind. One has to merely look at the steady stream of street children who keep dropping into the BOSCO premises, to realise what BOSCO means to them. Going by the past data, obviously, BOSCO mean a lot to the children on the street.

Twelve years is a considerable period and that's exactly that many years that BOSCO has been working with the street children - no mean achievement. However, after 'having been on the street for 12 years' as one of the Social Workers at BOSCO put it - the question does arise - what next? While in conversation with Father George a lot of issues were touched upon.

Excerpts from the Interview:

Q: Father George, what was the inspiration behind your work?

A: In a way, I would say it was a dream-to help children. There was no one particular individual who directly inspired me or influenced me to take up this work with the street children. It was more a feeling from within myself, a mission to do something, a deep call for a cause to be taken up. It later on led me, to work with the children on the street.

Q: Did you see a similarity between your dream and the vision of St. John Bosco?

A: Yes, As a call, it is identical. On the surface there are slight similarities of structures but in spirit it is entirely same. My dream - to share in the bigger dream - was more of a participative kind, where as Don Bosco's dream was more than a dream - it was a vision. It was the same dream for the twentieth century.

Q: It's been a decade since you've been working with the 'Children on the Street'. Were there many obstacles in your way?

A: Obstacles were many but nothing extraordinary, (adding with calm confidence) and nothing that was not successfully faced. Experience of providential care was too real not to see success.

Q: At the face of odds, did you at any time feel like giving up your work with the 'Street Children'?

A: No, when I began my work with these children I entered the field anticipating the different problems that would arise. So, when problems cropped up, I just carried on. Truly, the problems were much more - much, much more than what I had anticipated in my wildest imagination.

However, Fr. George .K adds with sudden insouciance - may be looking back now, if I had known all that at the beginning, I might have decided otherwise - may not have started. But no, there were successes, guidance from above, all along; that it would have been difficult to turn back.

Q: When did you feel most rewarded for your work?

A: To me the feeling of being rewarded is more from within, an internal aspect rather than external. It is the relationship that counts, the kind that exists between me and a child on the street. And when there is a positive trend to that relationship - growth in the other then that's a reward in itself.

Q: What about the Rajyotsava award? How did you feel being conferred with this award?

A: Of course, it was a good feeling, getting the award, but more than that what touched me most was the recognition by three boys on the very same day - one, who gave me a lift in the auto, to the venue; another boy who shared a cup of tea; and third, a once rowdy who dropped me back, none knew about the award, - just bumping into them on the streets. This acknowledgement was a worthy gesture, that gladdened me most. All recognitions, whether it be UNESCO recognition, UNICEF's constant reference, National Forum's leadership or Child hope's International Board membership - all have meaning and pales into insignificance before the glow in the face of a youngster who starts to live to his full potential.

Q: You initiated this whole programme of doing something for these children and paved the way for many others. What do you have to say about the present manner/nature of the work being done?

All recognitions, whether it be UNESCO recognition,..... all have meaning and pales into insignificance before the glow in the face of a youngster who starts to live to his full potential.

Fr. George .K adds with sudden insouciance - maybe looking back now, if I had known all that at the beginning, I might have decided otherwise - may not have started. But no, there were successes, guidance from above, all along;

A: I feel that the present team at BOSCO is doing a good job, infact a better one - a more scientific and professional approach. They have really consolidated it - very much better than I would have - with greater efficiency than I ever anticipated.

Q: How would you appraise your work to date? Is there a sense of completion?

A: I did nothing much (and that putting it with humility), merely initiated the programme with these children on the streets. Further the credit is not solely mine, there were quite a few others, nay a whole army of them with me, who combined efforts to make this project a worthwhile success. As for a sense of completion I don't think programmes of this sort can ever be fully complete. Yes, one might say, it has reached a certain standard. **There still needs a lot to be done** and which will be done in the times to come....

That's just about sums up Fr. George .K's attitude - to go on with his work, dutifully and diligently, with his usual confidence and faith. One cannot help but admire the spirit with which Fr. George Kollashany and many others at BOSCO who mete out the much needed support and succour to the children on the streets.

As D.M. Lawrence put it..... *"This strange flame, lit as it is at the Central while hot fire of inspiration, will in every age find them followers".*

Suparna Srinivasan
Lecturer, Journalism Department
Mount Carmel College, Bangalore.

SOME CHARACTERISTICS INHERITED BY *BOSCO*

1. The Why? "SPECIAL PREDILECTION OF GOD"

Right from the word go, and especially from 1984 April 1st, we have experienced, that God had a special predilection for his little ones, the poor, the young who are most in need. The way the three 'Pinardi' sheds were located in 1984 and a permanent centre acquired, were unique and marvellous. When we were having all sorts of difficulties,

to hold on to the Chamrajpet property; **all the struggles and frustrations would have come to naught. We, not only got back the property - the one case in India under the legislation which came into effect in 1988 - We were forced to buy a second property, the Gandhinagar centre. It was sheer providence, a miracle. It is this experience, multiplied many times over that has sustained us.**

2. 'BOSCO' was always a communitarian project

It was never an individual charism. It was always a team work. This team consisted of young clerics, fully committed staff, street children themselves, collaborators, students, lay adults, different religious groups, public and private institutions etc. In the Salesian tradition, the project has been a province activity - by the Provincial

Councils and the Chapters. In the Salesian colloquium, BOSCO's philosophy was in line with the guidelines provided in the 1989. Provincial Chapter documents. General Chapter 90, has a section on "street" itself as an area of intervention and youth to youth presented as a model in one of the letters of the Rector Major in 1991. In the congregation and in the society, BOSCO strives after the ideal of being a communitarian project.

We can boast of initiating the process that have culminated in government schemes - civic, state, and central - nay, the Karnataka government scheme is ditto an incorporation of the BOSCO Project. "Lotus Children" now an international funding agency serving street children in India and Africa was born on the streets of Bangalore, in 1982, drawing its inspiration from BOSCO. Accountability and credibility are the ideals we strive for.

of the regular annual calendar. New parameters are being created for evaluation of non-institutional approaches and they are being accepted even by international agencies such as UNESCO, CHILDHOPE etc.

5. TO AFFECT POLICIES - TO PAVE WAY FOR REPLICATION AND CREATE A VISION

National and international bodies; educational and research institu-



3. FUNDING - SEARCHING FOR NEW VISTAS

BOSCO never depended on any single funding project but continuously struggled to explore new vistas. These included teams being created at each function to raise local funds, many a staff, not only contributing by their committed service but also raising funds even more than the pay they received.

4. SYSTEMATIC STRUCTURATION OF A NON-INSTITUTIONAL APPROACH

BOSCO is a non-institutional approach. Yet, it has striven to make itself into a well-knit and coordinated structure. Weekly, meetings, area-wise monthly evaluations, regular staff orientation and training programmes, and participative planning, half yearly and annual evaluations, all have become part

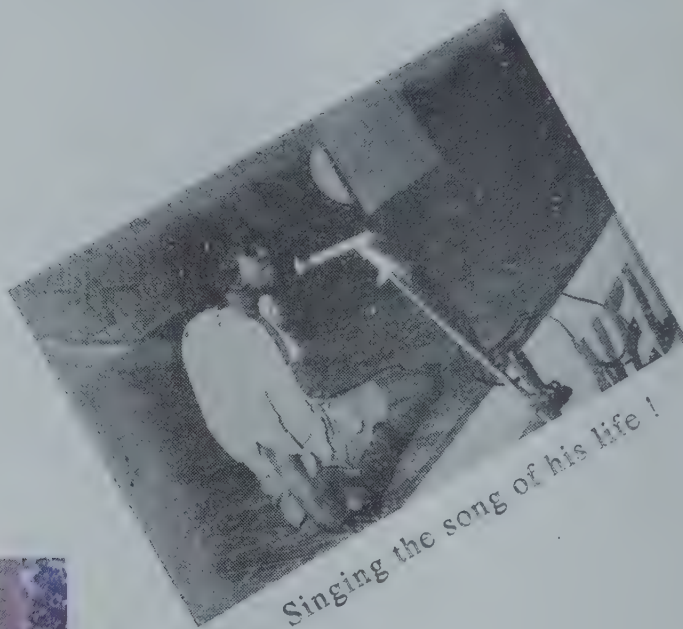
tions both government and private have used the expertise of BOSCO, for the training of their staff, live-in-experiences and formulation of policies regarding street and working children. South Asia Officials of UNICEF, TATA INSTITUTE of Social Sciences, field officers, Government Officials from Gujarat and West Bengal, Schools of Social Works of Bangalore, Indore, Delhi, Bomay etc., are a few examples of those who



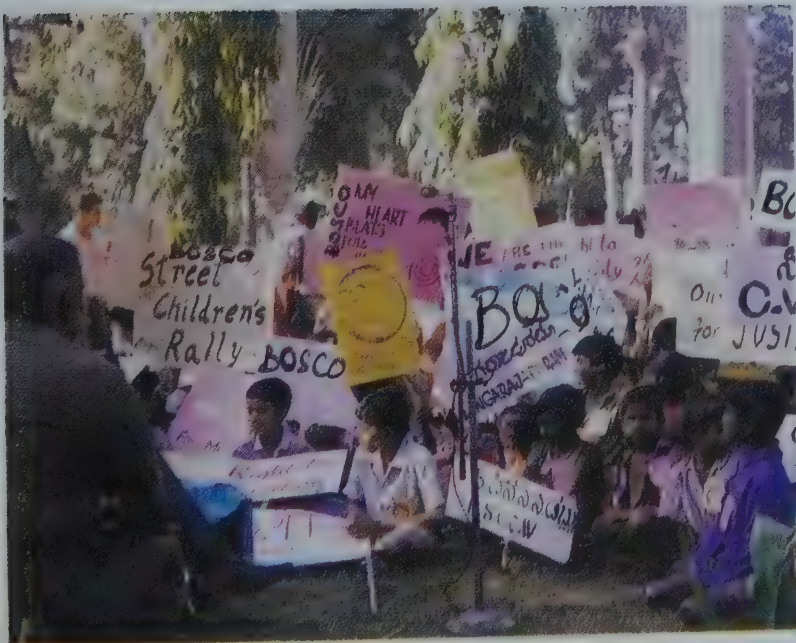
Lighting a fire : Many years ago...



It's no colour show : Its asking for rights !

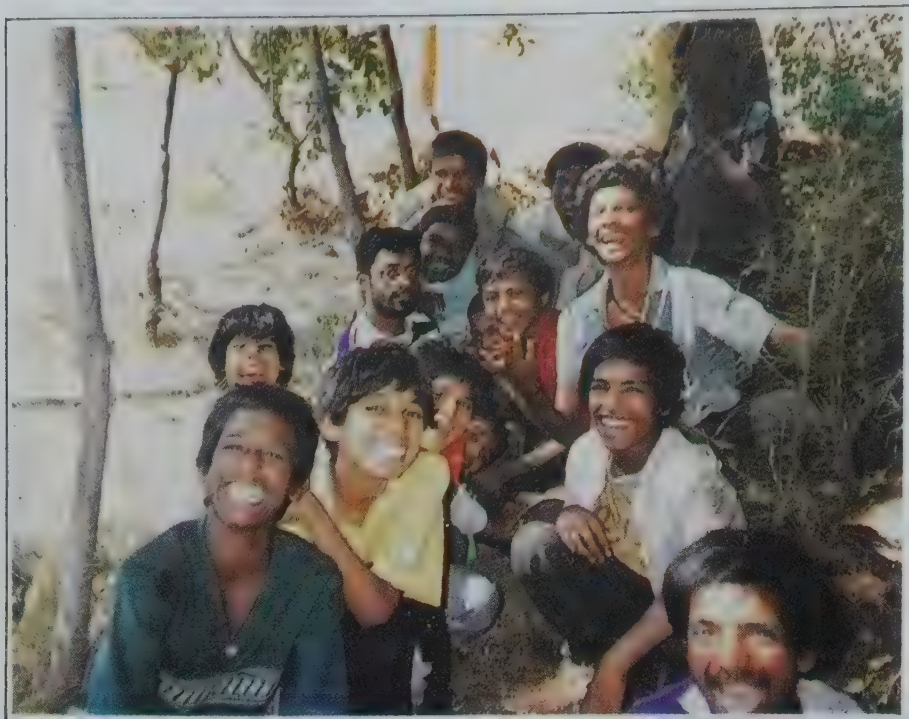


Singing the song of his life !



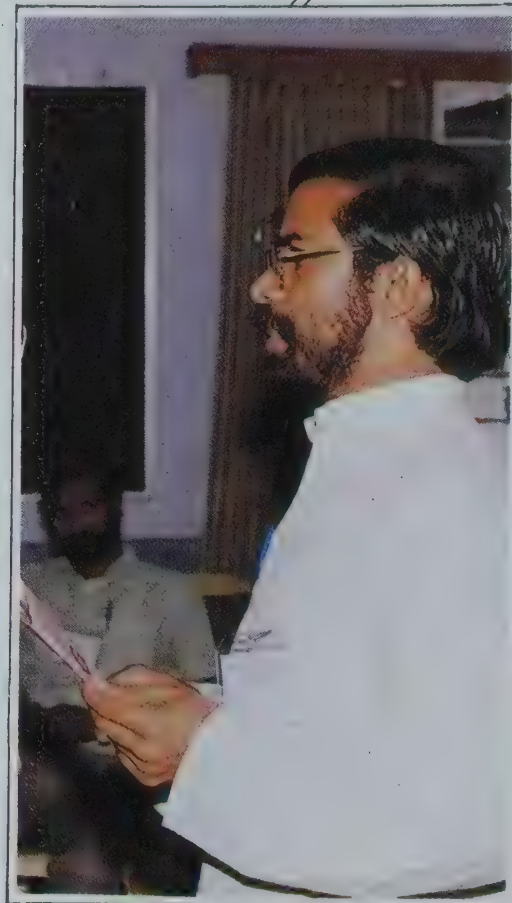
A little encouragement - the annual BOSCO BOYS DAY

IT'S EXCITING!.....



All teeth : All cheese

FULL OF LIFE!



Making a point:
the Director speaks
at the NNF meeting

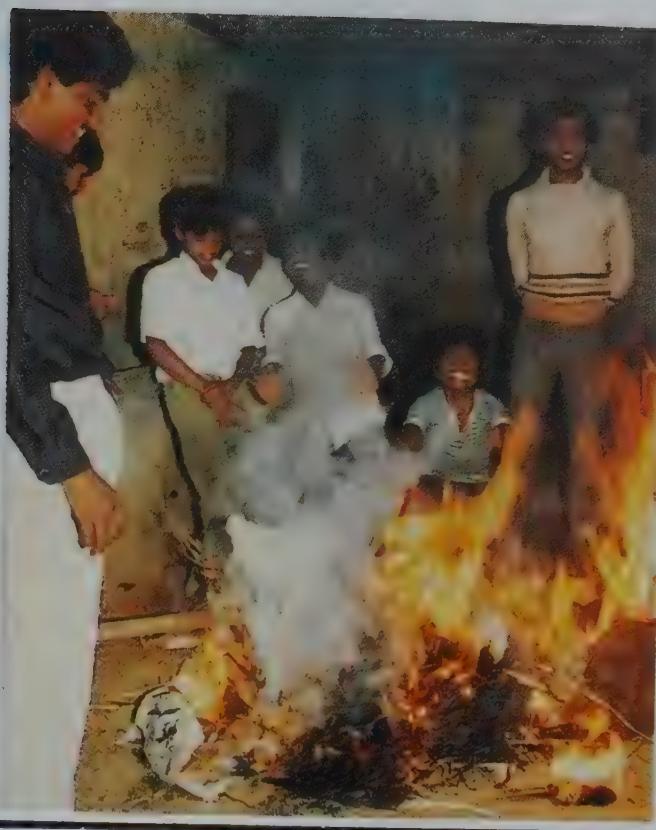


Giving a message - Awareness campaign

A dream come true:
the third City Centre



ENTHUSIASTIC...!



Burning a burning past



"Kridotsav - 92"
- sports meet



The fashion show
- no! - performing

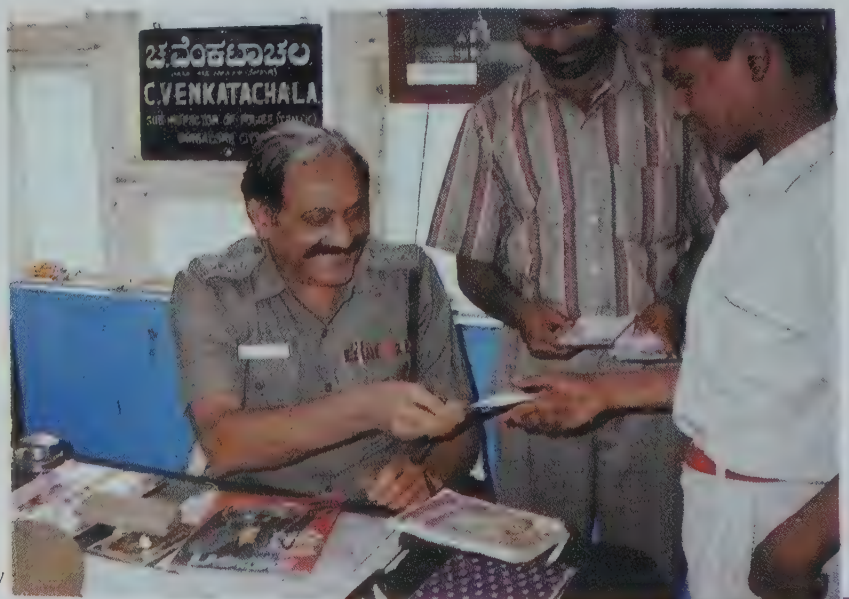


A dedicated lot.....

AND VIBRANT.....



Everything begins here.....



Smilingly yours : Giving an identity

have come to Bangalore. Many a congregation in Bangalore send their young religious for training and live-in experiences. Two congregations wanted their clerics to do the training through a full year regency. Most cities where street children work are active had invited the expertise of BOSCO for initiating their project. This participation with a larger vision has been another hall-mark ideal towards which BOSCO is striving.

6. TO BE A DON BOSCO TODAY

The ever-green vitality of the spirit of DON BOSCO is the fountain head for the inspiration. 'Preventive System' is its trade-mark, now being incarnated in a new age with a wider context. **The Salesian presence has lent itself more to the street presence. Reason, religion (the divine power within) and love are seeking new modes of expression on the streets of Bangalore.**

7. *"That they may have life,....*

Life in all its fullness"

The Juvenile Justice Act, 1986, introduces itself as one meant "to provide for the care, protection, treatment, development and rehabilitation of neglected or delinquent juveniles and for the adjudication of certain matters relating to, and disposition of, delinquent juveniles."

This well-meaning statement, in reality, reads, "Letting a child know in no uncertain terms that he is a criminal, therefore cannot live with his parents but with other little criminals, must work while other children play, is 'asking for it' if sexually-molested or raped, is liable to be rounded up fiercely by the police on the slightest murmur of a crime taking place in any locality where he may be, is watched over by people who hate their jobs and couldn't be bothered about probing the child's mind to ensure that he never has to come back there again".

Nimble Hands!

The Country's labour force includes 44 million children. Every fourth child in the age group of five to fifteen is employed

(Survey by Union Labour Ministry)

Child- the worker

2 billion children in the world, below 15 years, are forced to earn their living. India has the highest number of such child workers

(ILO's estimate)

21,000 kids

die a day

More than 21,000 kids die every single day due to lack of immunization, dehydration and pneumonia

(as reported by IE on 13-12-1989 from the State of the world's children, UNICEF)

FREEDOM

Freedom, freedom, freedom, freedom,
Freedom, Yes the world needs freedom
So many are thirsting, So many are wanting
So many are dreaming of freedom,
So many are speaking, so many are fighting, doing all for freedom

The rich get richer everyday
the poor just grow and fade away
Is there no freedom?
So many fighting everyday,
so many wandering night and day
is that freedom?

Young boys and young girls
Taking drugs and think they're free
Spent their wealth
And spend their life taking liberty
It's not the freedom that you want
It's just a dream that will never make a man.

George Vellakkadayil

ಕೃಮೆ

ಒಂದು ಊರಿನಲ್ಲಿ ಒಬ್ಬ ಬಡ ದಂಪತಿಗಳಿದ್ದರು. ಗಂಡನಿಗೆ ಏನು ಕೆಲಸ ಸಿಗದೆ ಕಳ್ಳತನದಲ್ಲಿ ತೊಡಗಿದ. ಒಂದು ದಿನ ಅವನಿಗೆ ಯಾರೋ ದೇವರ ಗುಡಿಯಲ್ಲಿ ಬಹಳ ಬೆಲೆ ಬಾಳುವ ಚಿನ್ನದ ಉಂಗುರ ಇದೆ ಎಂದರು. ಅದಕ್ಕೆ ಅವನು ಕಳ್ಳತನ ಮಾಡಲು ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋದ. ಆಗ ಪೂಜಾರಿಯು ದೇವರು ಇಲ್ಲಿ ಇಲ್ಲ. ಬಹಳ ದೂರ ಹೋಗಿ ಒಂದು ನದಿಯನ್ನು ದಾಟಿದರೆ ಅಲ್ಲಿ ಅಲದ ಮರದ ಹತ್ತಿರ ದೇವರು ಇದ್ದಾನೆಂದು ಸುಳ್ಳು ಹೇಳಿದ. ಆಗ ಕಳ್ಳನು ದೇವರನ್ನು ಹುಡುಕುತ್ತಾ ಬಹಳ ಅಲೆದಾಡಿದ. ನದಿಯಲ್ಲಿ ಈಜಿ ದೂರ ಹೋದ. ಅಲ್ಲಿ ಒಂದು ಅಲದ ಮರವನ್ನು ಕಂಡ. ಅಲ್ಲಿ ಮೂರುದಿನ ದೇವರನ್ನು ಜಪಿಸುತ್ತಾ ಕುಳಿತ. ಅವನಿಗೆ ಆಗ ದೇವರು ಕಾಣಿಸಿಕೊಂಡರು. ದೇವರಲ್ಲಿ ತನ್ನ ತಪ್ಪುಗಳನ್ನು ಹೇಳಿಕೊಂಡು ಯಾಚಿಸಿದ. ದೇವರು ಅವನಿಗೆ , ಉಂಗುರ ಎಲ್ಲಾ ಕೊಟ್ಟರು. ಅವನು ಪೂಜಾರಿಗೆ ಒಂದು ಎಲ್ಲಾ ವಿಷಯ ತಿಳಿಸಿದ. ಪೂಜಾರಿ ನಕ್ಕಿದನು. ಹಾಗೇನಾದರೂ ದೇವರು ಇದ್ದಲ್ಲಿ ನನ್ನನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗಿ ತೋರಿಸಲು ಹೇಳಿದ. ಅದರೇ ದೇವರು ಕಾಣಿಸುವುದರ ಬಗ್ಗೆ ಪೂಜಾರಿಗೆ ನಂಬಿಕೆಯೇ ಇರಲಿಲ್ಲ. ಆಗ ಕಳ್ಳನು ಅವನನ್ನು ಅದೇ ಜಾಗಕ್ಕೆ ಕರೆದೊಯ್ದ. ದೇವರು ಕಳ್ಳನಿಗೆ ಮಾತ್ರ ಕಾಣಿಸಿಕೊಂಡ. ಅದರೇ ಪೂಜಾರಿಗೆ ಕಾಣಿಸಲಿಲ್ಲ. ನೀನು ಸುಳ್ಳು ಹೇಳಿದೆ ಆದ್ದರಿಂದ ನಿನಗೆ ಕಾಣಿಸಲಿಲ್ಲ. ಎಂದ, ಆಗ ಪೂಜಾರಿಯು ಕೃಮೆ ಕೇಳಿಕೊಂಡ ನಂತರ ದೇವರು ಪೂಜಾರಿಗೂ ಕಾಣಿಸಿಕೊಂಡ.

ರವಿ.

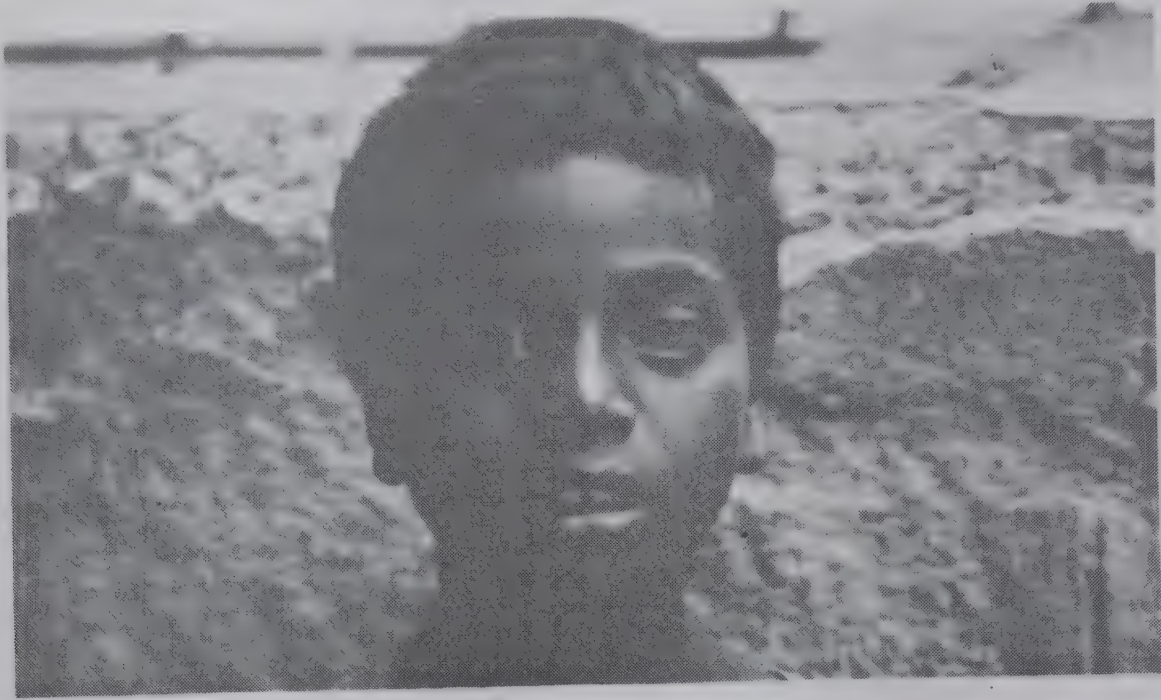
13 ವರುಷ

ರಂಗನ ಕಥೆ

ಒಂದು ಊರಿನಲ್ಲಿ ಒಬ್ಬ ಬಡ ತಂದೆ ಮತ್ತು ಅವನ ಮಗ ಇದ್ದರು. ಅವನ ತಾಯಿ ಬೇರೆ ಊರಿನಲ್ಲಿದ್ದಳು. ಆ ಹುಡುಗನ ಹೆಸರು ರಂಗ. ಅವನ ಅಪ್ಪನ ಹೆಸರು ಸೂರಿ ಹಾಗೂ ಅವನ ತಾಯಿ ಹೆಸರು ವೀರಮ್ಮ. ಅಪ್ಪ ಮತ್ತು ಮಗನು ಕಾಡಿಗೆ ಹೋಗಿ ಸೌದೆ ಕಡಿದು ತಂದು ಊರಿನಲ್ಲಿ ಮಾರುತ್ತಿದ್ದರು. ಒಂದು ದಿವಸ ಹುಡುಗನಿಗೆ ಬಹಳ ಹಸಿವಾಯಿತು. ಆಗ ಅವನ ತಂದೆಯು ಮನೆಯ ಹಿಂದೆ ಇರುವ ಮರದ ಮೇಲೆ ಮಡಿಕೆಯಲ್ಲಿ ಗಂಜಿ ಇಟ್ಟಿದ್ದೇನೆ ನೀನು ಅರ್ಧ ಕುಡಿದು ನನಗೆ ಅರ್ಧ ಇಡು ಎಂದು ಹೇಳಿದ. ಅವನು ಮರವನ್ನು ಹತ್ತಲು ಹೋದಾಗ ಅವನಿಗೆ ಹತ್ತಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ. ಜಾರಿ ಬಿದ್ದ. ಬಹಳ ಕೋಪಗೊಂಡು ಮಡಿಕೆಗೆ ಕಲ್ಲಿನಿಂದ ಹೊಡೆದ. ಅದು ಒಡೆದು ಗಂಜಿ ಎಲ್ಲಾ ಸುರಿದುಹೋಯಿತು. ಅದುದರಿಂದ ಕೋಪದಲ್ಲಿ ನಾವು ಯೋಚಿಸದೆ ಕೆಲಸ ಮಾಡಬಾರದು.

ಮುರಳಿ.

12 ವರುಷ



A STUDY ON THE OBSERVATION HOMES IN KARNATAKA

*Varghese Pallipuram**

Children reach observation homes through no fault of their own. It is the Family and Society, that is responsible for such a state of affairs. Could the government care little more?

Observation homes, formerly known as Remand homes, are institutions where inmates are kept under observation or study or custodial care. Boys below the age of sixteen years and girls below the age of eighteen years are kept in such observation homes (OHs). The categories of children in such institutions include juvenile delinquents, neglected children and voluntary admissions. Karnataka has 22 OHs. This article is the result of my study in 10 such institutions.

The Objectives of my study were:

1. To get to know the problems of the children in OHs.
2. To know the functioning and the

services rendered by them in rehabilitating the children.

3. To see the problem of vagrancy and delinquency in a state perspective and suggest possible remedies.

4. To make more effective my own work with the street children and delinquents.

In order to collect information, I have interviewed the staff as well as the inmates.

Circumstances that led them to the Observation Homes:

Fifty percent of the children interviewed said that they landed up there as they were caught by the police. Police arrested them due to various reasons.

*Fr. Varghese Pallipuram is presently the Executive Director of BOSCO. He did research on the ragpickers of Bangalore City and secured a silver medal for MSW from the Madras University.

From the table it is clear that police arrest these children without sufficient reason and based on mere suspicion. It may be noted that police is doing great harm when they arrest innocent boys and send them to OHs. It is not advisable to keep both the IPC cases and the neglected ones together in the same place. The vagrants and the neglected should be detached from the Juvenile Justice system and handed over to the Social Welfare Board or to the Voluntary Agencies to be looked after.

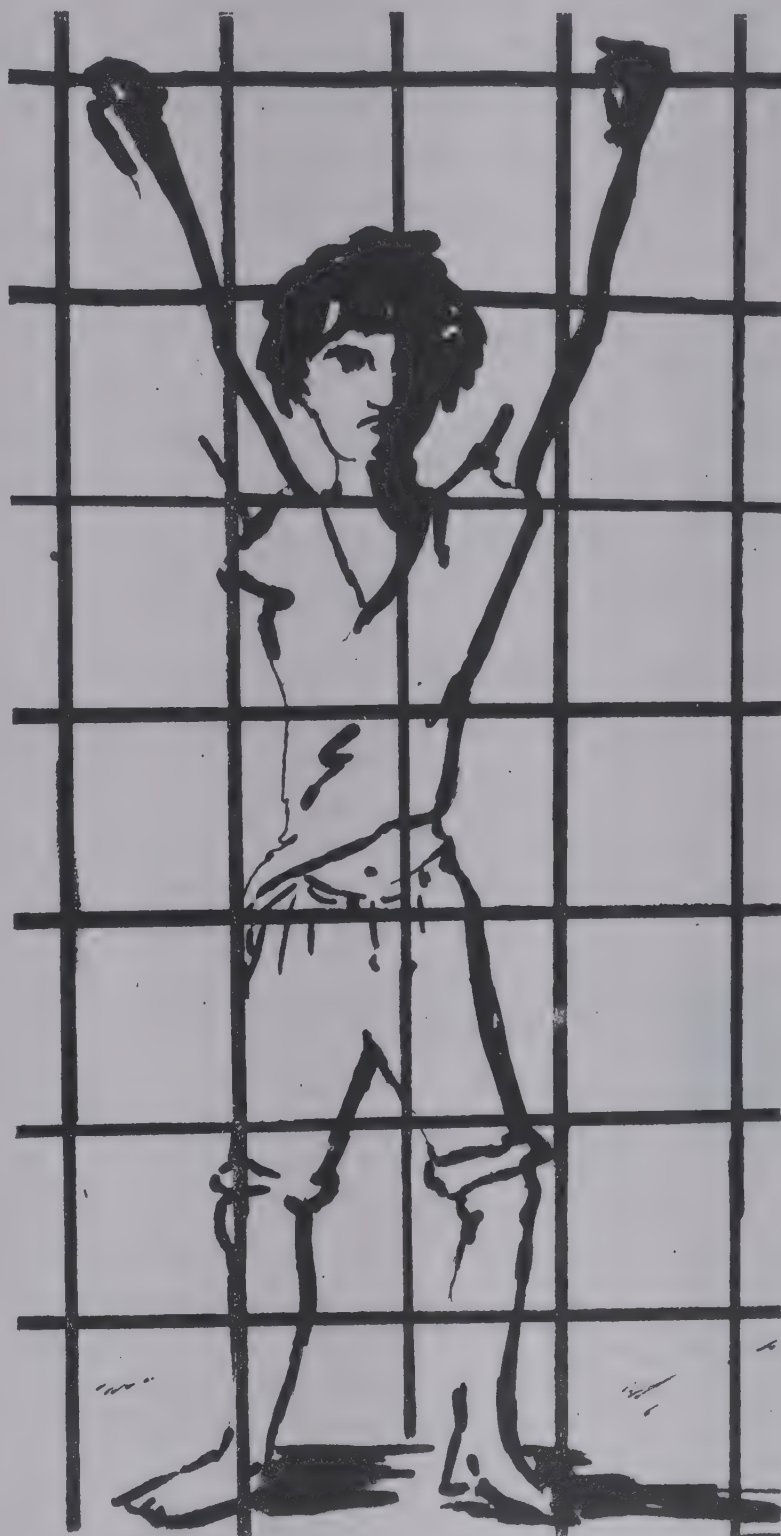
Twenty three boys (57.5%) said that they had already left school, and were doing some work. The rate of children landing up in OHs were higher among working children than among school going children. Eight of those interviewed said that they ran away from home because of poverty (67.5%), quarrel at home, etc. The runaways are easy prey to the police. The Observation Home at Bangalore has a high rate of runaways and street children.

Period of time in the Observation home:

As per the J.J. Act, children are not to remain in the OHs for more than three months. The Article 27(3) of J.J. Act says, "An inquiry regarding a juvenile un-

Table showing the reasons for arresting the children:

Reasons	No. of Respondents	Percentage
Theft	8	40
Wandering	5	25
For no reason	3	15
Sleeping out of place	1	5
Ticketless travelling	1	5
Family involvement in murder	1	5
Suspicion	1	5
	20	100



der this Act shall be held expeditiously and shall ordinarily be completed within a period of three months from the date of its commencement, unless, for special reasons to be recorded in writing, the competent authority otherwise directs". Within three months children are either to be released to their parents or committed to the Certified School. Asked whether the children remain in the OHs for more than three months or not, 72% of the staff said that they do remain. 30% of the children interviewed said that they were in OHs for more than three months. It was shocking to discover that there was one boy who was in the Observation Home for 6 years. The Observation Home authorities should make every effort to see that the boys are released or committed within three months.

There are also children who land up in OHs, more than once. In fact one boy told me that he was there for the eleventh time.

Basic Needs - Food, Clothing and Shelter:

Basic needs like food, clothing and shelter are provided for in OHs. More than half of the respondents (52.5%) liked the meals supplied in the OH. This is quite natural as some of them have been starving in their own homes.

As regards clothing, the inmates are provided with one pair of dress every three months. The building structure facilities provided to the boys are quite sufficient. The juvenile justice Rules, (Karnataka) 1987 provides much more accomodation facilities to the inmates.

Recreational Facilities:

Almost all the OHs provide recreational facilities to the inmates. My general observaton is that these facilities could be more organised through better planning. Some OHs also provide cultural programmes, TV, radio etc.

Medical Facilities:

Most of the OH authorities do take care of children who are seriously sick. They are taken to the nearby Government hospital. Some also provide medical help in the institution itself. One of the common sickness is scabies.

It was shocking to discover that there was one boy who was in the Observation home for 6 years

Educational Facilities:

Educational programmes are not very much encouraged in OHs as they may vacate the institution at any time. Three of the institutions I visited had some sort of literacry programmes. Only one of them conducted some training programmes. I should say that children in OHs have lot of free

time. A lot of free time leads to boredom and unhealthy behaviours. Hence educational and other training programmes could be conducted on a regular basis, though the children are available for short time only.

46% of the staff interviewed agreed with the idea that the children who come to Observation Home as vagrants go out as criminals

Table showing whether the inmates prefer OH or elsewhere.

OH or Elsewhere	No. of respondents	Percentage
OH	12	30
At Home	24	60
On the Street	11	2.5
Certified School	1	2.5
Stay Somewhere	1	2.5
No Answer	1	2.5
	40	100

Staff - Inmate Relationship:

Most of the children (62.5%) interviewed said that they do fear their charges. They have their own reasons like constant beating, and other punishments. 30.5% of the children interviewed stated that the staff were honestly working for their good.

My observations are : (1) The J.J. Act does not specify anything regarding the qualifications of OH staff. (2) The staff should be adequately trained to deal with children in difficult circumstances.

Their Freedom is Curtailed:

The vast majority of those interviewed (82.5) expressed that their freedom is curtailed. Every person cherishes freedom. It is difficult for a child to remain restricted within the four walls

of a building - worse still if he is locked up in a room. It is my experience, that sometimes children prefer to be on the street, away from their dear ones than remain in OHs.

While providing an institutional set up, child's freedom should not be curtailed. It is sad to note that some OHs do not allow the voluntary agencies to organise programmes for the children. These agencies can help the staff in varying ways, to create a happy atmosphere in OHs.

Observation Home or Elsewhere:

From the table it is clear that 24 respondents (60%) prefer to be at home than in the OH. 61% of the staff also share the same opinion.

After many days they do long to be with their loved ones. 65% of the inmates interviewed said that their parents had not come to meet them in the OH. Family counselling should be encouraged to place the children back to their families.

Vagrants becoming criminals:

46% of the staff interviewed agreed with the idea that the children who come to observation home as vagrants go out as criminals. It is a clear indication that children learn criminal behaviour in OHs. It is rather disheartening to note that observation homes which are meant to correct the behaviours of the children turn out to be agents in making them criminals.

Conclusion:

1. While the OHs take care of the basic needs of the inmates, they undermine so many other factors like love, freedom and other psychological aspects which are so essential to a child's growth.
2. There should be close collaboration between OHs and voluntary Agencies. This should be undertaken on a priority basis.
3. The government should allow even the Voluntary Agencies to run the OHs.
4. The juvenile Justice Act should be fully implemented in all the OHs.
5. The Government should not hesitate to bear the financial burden that may arise in the event of implementing the J.J. Act to the full.

It remains to be re-emphasised that children in difficult circumstances need special care of the Government.

Sacking it all!

The relationship between a rag-picker and his gunny sack is intriguing, to say the least. For a rag-picker, his gunny sack is not only a collection bag. It is his all in all. Even his God - he worships it.

In fact, if he loses his gunny bag or if it has to be discarded prematurely, it is considered a bad omen. For a rag-picker, it signals danger round the corner.

Today, jute sacks are no longer considered to be "in". More and more rag-pickers are replacing their jute bags with plastic sacks.

The inside of a rag-picker's sack is compartmentalised. The handiwork of the boys, for the sake of convenience. They line the insides of the sacks with pockets, each pocket designed to hold a different item of the scavenged "booty". This way, a gunny sack overflowing with the day's pickings, looks neatly laid out inside; one pocket holding papers, another the plastic packets, a third pocket for the scrap metal pieces and so on.

A rag-picker puts his gunny sack to multifarious uses. Besides a bag, it is his shield against the rain and also blanket to protect him from the cold. It also serves as a bed for some as they snuggle inside its warmth for a good night's rest. For some others, the sack is a protection against troublesome dogs as they stretch out on the pavements after a hard day's work.

An interesting sight to behold is on Ayudha Pooja day. The sacks are all laid out in a row, spruced-up decorated, and are worshipped.

Meera John Chakraberty *"Times of India"* Sept 6, 1989

"I got hooked on dope", confesses 16-year-old Ravi, "after I gave up school in order to avoid a teacher who regularly humiliated me for my weakness in the subject. Both smack and the teacher ruined my life".

(Reeta Dutta Gupta *"Times of India"* Feb.93)

The Decorating Hand!

More than 51,000 children are employed to produce the famous Benares sarees. More than 51,000 children are employed in the carpet industry in Kashmir. More than 50,000 children are employed in the match factories in Sivakasi.

(*The Illustrated Weekly of India*, Jan. 15, 1989)

ರಚನೆ: ಪಾಪಯ್ಯ ಜಾನ್ ಬ್ಯಾಪ್ಟಿಸ್ಟ್, ಬಾಸ್ಕಿಯುವ ಕೇಂದ್ರ.

ಬೀದಿ ಮಕ್ಕಳ ಬದುಕು

1. ಭೂಮಿಗೆ ಬರಲೆಂದು ಜನ್ಮವೆತ್ತುವಾಗಲೆ
ಜನ್ಮದಾತರೊಡನೆ ತೊದಲು ನುಡಿ ನುಡಿಯುವಾಗಲೆ,
ಈ ಪ್ರಪಂಚದ ಅರಿವು ಮೂಡುವಾಗಲೆ,
ತನಗೆ ಅರಿವಿಲ್ಲದೆ ಬಂದೊದಗಿತು ಕಷ್ಟ ಸಂಕೋಲೆ,
ಆ ಬಾದೆಯ ತಾಳಲಾರದೆ ಬಂದೆ ಬೀದಿಗಾಗಲೆ.

2. ಈ ಕುಡುಕ ಸಮಾಜದಲ್ಲಿ
ಭ್ರಷ್ಟ ಸಾಮ್ರಾಜ್ಯಶಾಹಿಗಳಲ್ಲಿ,
ಈ ತಿರುಬೋಕಿ ಮಗು ಮಗು ಬೆಳೆಯುವುದೆಲ್ಲಿ
ಬೆಳಕೆಲ್ಲಾ ಕತ್ತಲಾಯಿತು ಬದುಕಲ್ಲಿ
ಮುಂದೇನು ಮಾಡುವುದೆಂದು ಕಾಡಿತು ಮನದಲ್ಲಿ.

3. ಬದುಕುತಿಹೆ ಪ್ರಾಣಿಯಂತಹ ಬಾಳು,
ಬೀದಿಯಲಿ ಬೇಡುತಿಹೆ ಕೂಳು,
ಏನೆಂದು ಅರಿಯದ ಈ ಕೂಸಿನ ಬಾಳು,
ದಿನನಿತ್ಯ ನೋಡುವೆವು ಗೋಳು
ಇದರಿಂದ ದೇಶ ಆಗುವುದು ಹಾಳು.

4. ಬದುಕುತಿಹೆ ನಾಯಿಯ ಬಾಳು,
ಭಿಕ್ಷೆಯೇ ವೃತ್ತಿಯಾಗಿ
ಸುಳ್ಳೇ ವಿದ್ಯೆಯಾಗಿ,
ಮಾದಕ ವಸ್ತುಗಳೆ ಗೆಳೆಯನಾಗಿ,
ಬದುಕುತಿಹೆ ಬದುಕುತಿಹೆ ದೇಶದ ಹೊರೆಯಾಗಿ.

5. ಕೂಳಿಗಾಗಿ ಮೂಟೆಯನು ಹೊತ್ತು,
ಜೀವನ ಸಾಗಿ ಕಳೆಯಲು ಹೊತ್ತು (ವೇಳೆ)
ಮನ ಶಾಂತಿಗಾಗಿ ಏರಿಸಲು ಮತ್ತು,
ಬೀದಿಯ ಜೀವನ ಎಂಬುದೊಂದು ಗತ್ತು,
ದುಷ್ಟಚಟಗಳೇ ಅದೆ ಸೊತ್ತು.

6. ಆಕಾಶವೆ ಹೊದಿಕೆಯಾಗಿ
ಭೂಮಿಯೇ ಚಾಪೆಯಾಗಿ,
ಗೆಳೆಯರೇ ಬಂಧುಗಳಾಗಿ,
ಮಾದಕ ವಸ್ತುಗಳೇ ಸ್ವತ್ತಾಗಿ,
ಕಲಿಯುತಿಹೆ ಕಲಿಯುತಿಹೆ ದುಷ್ಟ ಶಕ್ತಿಯೇ
ಸಂಗಾತಿಯಾಗಿ.

7. ಜನ್ಮಧಾತ ಪ್ರೀತಿಯಲಿ ಬೆಳೆಯಬೇಕೆಂದು,
ದೇಶದ ಸತ್ತ್ವಜೆಯಾಗಿ ಬಾಳಬೇಕೆಂದು,
ಪ್ರೀತಿ ಸತ್ತ್ವ ಸಹನೆ ನಮ್ಮ ಆಸ್ತಿಯೆಂದು,
ಬೀದಿ ಮಕ್ಕಳ, ಬಾಳನ್ನು ಭವ್ಯ ಮಾಡಲೆಂದು
ಹನ್ನೆರಡು ವರ್ಷಗಳಿಂದ ಮಕ್ಕಳಿಗೊಂದು
ದುಡಿಯುತಿದೆ ಬಾಸ್ಕೋ ಇಂದು.

NGOs

- STRENGTHS & WEAKNESSES

A Plan For Networking

Networking should be a system to which all NGOs should be committed to for increasing their own efficiency and generating enhanced impact through solidarity says Mr. Gerry Pinto, the programme Officer, UNICEF, Delhi.

An Unequal Society

With all the development and progress in the world, with the advancement of society and modern civilization, inequalities continue to exist. Quite often society is seen to be consisting of the haves and have-nots, the rich and the poor and of people who have all the best in life and those who struggle even for the basic where-with-all to survive and lead a simple human life.

By and large the Governments of underdeveloped countries among other things strive primarily to bring in social justice so that the majority of their population have sufficient opportunities and resources to live a fairly happy and socially satisfying life. In countries where the higher proportion of the population is poor, major policies and programmes are devoted to improvement of their quality of life. However, repeatedly it has been seen that Government programmes either expressed through schemes

and services have impact only upto a point. By the very nature of Govt. patronage, quality of implementing infrastructure, limited motivation and thereby commitment of the Govt. staff, the coverage of target population is limited and quality of impact is considerably modest.

Role of NGOs

In India too the situation described above is true. In conditions such as these, the role of voluntary organisations is not only useful but quite often critical and

essential. It is a fact of history that whenever there have been instances of deprived and vulnerable groups in society, the NGOs have been the first to respond. Similarly also, whenever there have been social problems, arising out of disasters, social turmoil, tragedies etc., affecting people or communities adversely, they have been the pioneers both in terms of responding immediately and responding through strategies which are innovative, effective, low cost and often replicable. Because of such attributes of NGO's have come to be recognised as useful and necessary peoples' organization in the area of social development. It has been a gradual acquisition of credibility by the NGOs.

NGOs - Partners With Government

In the past NGOs were seen as voluntary and committed band of people who were involved in welfare activities which benefitted a deprived group or community. As the NGOs started multiplying and attracted professional, they began to be considered as reliable agencies who could undertake effectively welfare and development programmes for target groups which Govts, too strived to address through various governmental programmes and schemes. Now, NGOs are beginning to be considered as competent and equal partners in Government programmes concerned with welfare and development of vulnerable groups and communities. This has contributed further to the recognition of the role and importance of NGOs thus leading to a great proliferation of NGOs.

NGOs And Their Motivations

As in the case of any set of organizations or institutions so too in the case of NGOs there is a great variety. Variety is in terms of major thrust of programmes, patronage, size and influence of the NGO. There are NGOs who are involved in rural development programmes, others who are involved in health programmes and so on. Some are high profile or national level NGOs, others are more grass-root level. Some NGOs are headed by politically or socially influential big weights. Others are Gandhian type or more straight forwardly committed to the cause of their clientele. From another angle, some NGOs are person or personality centred, others are groups of dedicated persons who operate democratically in implementing their programmes.

NGOs can be different in terms of funding sources. Some NGOs receive generous funds from foreign agencies and are almost entirely funded from external sources. Such NGOs generally do not look or care for funds from the Government. Other NGOs depend entirely on local funds including from the Government. This is often by choice. Some others receive foreign funds, generate local funds and also receive government grants.

Relationship Among NGOs

There have been in the past and continue to be in the present efforts by NGOs to form into associations, federations and forums. Quite often these groupings are on the basis of programmes or subjects, however, sometimes the grouping is on the basis of the fact that they are all NGOs irrespective of their specific thrust programmes.

The popular effort is on facilitating groupings on the basis of subjects or programmes. All NGOs who are involved in health programmes will tend to federate.

While it is said that NGOs are voluntary bodies who out of choice form into an agency and are committed to the cause of the vulnerable and deprived groups or communities, such spirit does not seem always to facilitate unity, cooperation and coordination among them. Reasons are varied and they are as many as there are motivations of various individuals who lead these organisations or of groups that form into a NGO.

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As a result, there are some NGOs who are fairly well established in terms of funds, influence and name and do not seem to feel the need for interacting with others. There are NGOs that are mainly dependent on government funds who will not want to relate to other NGOs especially when other NGOs might be inclined to take on stance not necessarily acceptable or pleasant towards governments. Some NGOs who feel threatened by others which are seen to be

creative and innovative do not want to share their "own ideas" or sources from where they receive funds and so on. In situations such as those mentioned above, cooperation, coordination or a solidarity among NGOs becomes very difficult.

On the other hand, there are NGOs whose only *raison d'être* is the cause they are committed to. These NGOs do not attach much importance to recognition by the government or support from the government. They frequently make their stand known boldly and question certain approaches or policies of the government which are seen by them as harmful to vulnerable groups.

Networking Among NGOs- Mutual Sharing And Solidarity

There is strength in unity and there is mutual education in interaction. NGOs do not seem to have realised this, at least, not in any committed way. Some efforts in forming federation of NGOs operating in a particular sector have succeeded to some extent. Sustaining such unity continues to be a challenge. It needs to be mentioned that there are several extraneous conditions or factors which do not contribute to Networking of NGOs. There are funding agencies, who somehow feel very possessive of the NGOs they fund. Govt. agencies do not necessarily promote efforts for networking. The reasons are varied.

However, when certain rules are laid down or policies are announced by the Govt. which might seem to be affecting the NGOs functioning negatively, then there

are sporadic efforts by NGOs to unite and present an united front to the Government. Rarely such solidarity persists beyond such limited objectives.

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Benefits Of And Reasons For Networking

One of the progressive features of newer NGOs has been a greater emphasis on professionalisation which is facilitated mainly by induction of a greater number of qualified and professional staff. It is known fact that most of the NGOs most of the time operate in isolation, quite often not having interaction even with those NGOs who might be involved in similar areas of work or issues. Since the emphasis on NGOs as important partners in welfare and development is ever increasing efforts are required to be initiated by NGOs for networking.

The benefits from networking are obvious. The specific areas in which NGOs can mutually share experiences to co-operate and co-ordinate can be broadly categorised as follows:

A. Programme Approaches And Strategies

Every NGO has its own creative approaches and strategies. Other NGOs can benefit from exposure to newer approaches, strengthen their present systems and avoid mistakes which have been made by some others.

B. Management Systems

NGOs are increasingly becoming sensitive to the need of improving their own management systems for greater impact of their operations.

C. Training Programmes & Materials

Joint programmes can be organised by NGOs to benefit their staff. This would help both in reducing costs and efforts and enriching quality.

D. Communication Materials

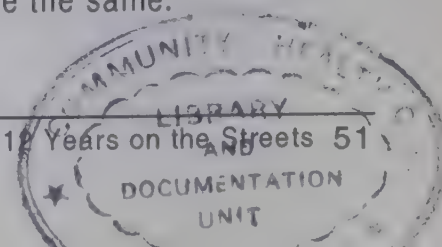
Quite often there is unnecessary duplication of efforts by NGOs in the production of communication materials on similar subjects or themes for similar purposes and for similar target groups. If talents could be combined and efforts could be co-ordinated then the products could be of much higher quality with cheaper costs.

E. Conferences And Seminars

Being close to the target beneficiaries and communities and enjoying rapport at the grass-root level NGOs can be effective spokespersons of the vulnerable groups. They are well equipped with issues relating to the realities on the ground and have frequently a genuine concern and commitment to the cause. Unitedly they can project the issues effectively and generate useful debates for public education and actions.

F. Advocacy

Joint activities by NGOs' particularly those focussed on advocacy can have higher credibility and impact than if individual NGOs undertake the same.



G. Pressure Group

There are occasions when undesirable policies are formulated or inadequate legislations are enacted, an united stand taken by NGOs can protect the interests of their clientele. On certain occasions there might be a need for NGOs to take up joint social action to ensure that Govt. initiates necessary policies, formulates required programmes or implements legislation already enacted for the welfare and development of vulnerable groups.

H. Sharing Facilities And Resources

Quite often small, community based grass-root NGOs might not be able to afford certain facilities required for the operation or have adequate resources needed for programme implementation. The better off NGOs can share some of their facilities and resources with not so well to do NGOs.

Conclusion

Strength is in solidarity and enrichment is in mutual sharing. The cause of the vulnerable groups can be better served through co-ordinated efforts of NGOs who voluntarily take on the mandate to work for the deprived, oppressed and neglected sections of society. Networking should be a system to which all the NGOs should be committed to for increasing their own efficiency and generating enhanced impact through solidarity. Efforts for networking should be sensitive to the fact that unity does not necessarily mean uniformity and losing of one's own

individuality. Emphasis should be on forging unity in select issues which are common to all NGOs while leaving room for diversity in approaches and strategies in programme operation and service delivery. It is easy to be a lone ranger but cooperation and unity is more challenging and difficult to accomplish and sustain. however, it is beyond

doubt that what can be accomplished by unity through networking is far more richer, of greater impact and for greater good of those whom NGOs vouch to serve.



HOME PLACEMENT - AN EXPERIENCE



You know what a home is. I know it. But to run away from home and then return like a prodigal - is entirely a different experience - and to be a witness to it - Ms Radha Murthy a senior staff in BOSCO, speaks about her experience.

It is an accepted fact that the balanced development of a child - emotional, physical, and intellectual can be best ensured within the family and where this is not possible, by providing family like settings. For a child's normal growth and development, care, love and affection, play, education, role models etc., are essential. For the street children, life on street exposes them to the conditions which are hazardous to the normal growth of a child. The children on the street are playing the adult roles at a very early age. They miss the love and affection of parents. They lack parental models, discipline, play, shelter, education, health care. They are exposed to bad language, sexual harassment etc. They face many hazards like violence, health hazards, drug abuse, smoking and different forms of exploitation.

Recognising that a home is the ideal place for the all round development of a child, Home placement is one of the main activities of BOSCO. We believe that home

is the best place and nothing we offer to a child can be compared to what the parents can offer. At the same time we recognise that when we use the term Home placement we mean more than merely sending children on the streets back home. It has a broader connotation. That is to say, the child needs the right ambient to grow. Therefore it also includes encouraging and helping boys in renting rooms and placing children in selected institutions. Majority of the children under Home placement plan are sent back home. However, when a child is a destitute or an orphan placing in an institution is thought of. Elderly boys are encouraged to rent rooms, in addition to keeping contact with the family members.

"RETURNING HOME" At the first level, home placement work is carried out from the street itself. I collect data about his/her background and help him/her in desperate situations. I gauge whether returning home immediately will help him or not. Then motivate him to go back home. In fact, we try to send the children back home as soon as they come to start living on the street - that is before they get accustomed to the street life. About 40% of the boys whom we send home are within a week of their staying on the street.

At the second level, the three city centres act as catalysts for the necessary transition from street to home. It helps the boys to get accustomed to home life. While

staying at the centre, in addition to providing shelter, counselling, motivating the boys to go back is provided. It is observed that this again rests in the warm relationship with the staff.

At the third level, after vocational training or appearing in 7th or 10th standards, going back is encouraged. We have noticed that the completion of a training, appearing in exams gives them confidence and a sense of achievement. For eg: - In the year 1991 after appearing in 7th standard exam all the boys went home - some to settle down and some just for a visit. Among others Mr. Raja, a coolie boy from railway station and a paper picker from majestic went home for the first time after living 6 years on the streets. Similar observations were done during last year (1992) too - almost all the boys went home after the exams. Similarly, last year many boys (8 out of 10) went back home after a training programme. During this

We believe that home is the best place and nothing we offer to a child can be compared to what the parents can offer

year Mr. Nagaraj, a paper picker, who was on street for 8-9 years went home for the first time, after attending a training programme.

In addition to this, BOSCO provides medical help to the children on the streets. Many a times, when they are sick, they express the desire to meet their dear ones. In other words, during illness, they long for the love of their dear ones and easily get convinced to meet family members.

Recently Vijay, a coolie boy from Bus stand, who was hospitalised and later sent home after treatment. He was on streets for 3-4 years and had not visited his home even once. Similar is the story of Mr. Sanjay, a paper picker from Market area. In the month of February '93 he visited his family members after being 5 years on the streets.

But from my experience these assumptions are not true. I have been witness to a number of 'reunion' scenes. When I returned home with the children some of them have cried out: "We thought we will never see him again..."

In addition to the above, we also follow up and help in placing home children from Observation Home, Bangalore. Since the year 1988 - 89 about 60 boys have been placed home every year.

Tracing missing children is another component of home placement. In 1987, 52 parents came seeking help in finding their run away kids. Among them we were able to find 17 children and return them to their families. Last two years the number of parents seeking help in this regard has increased. Every year about 150

parents come seeking our help. We are trying to improve our services in this area and we want to help the parents in a better way.

Last 12 years, we have successfully send about 1,500 children back home. It is often assumed that (i) the parents are not happy to have the children back home (ii) the children do not want to return home and (iii) the children will not stay back at home even after returning home. But from my experience these assumptions are not true. I have been witness to a number of 'reunion' scenes. When I returned home with the children some of them have cried out: "We thought we will never see him again... you have come in the form of God". The experience of children are equally satisfying. It is true that most of them fear rejection and punishment on returning home. Though some of them do return to street life, for many of the children, the returning experience has been positive and meant a new life.

For Seena (not his real name), a 22-year-old who is here under the charge of murdering his friend for money six years ago and is now out on bail, the magistrates' overload means the crushing burden of guilt and condemnation every time he walks in here for a hearing. Added to that is the chilling screaming and cursing of his murdered friend's mother, who unfailingly attends the hearings in spite of having turned mentally unstable after the news of her teenaged son's death. Seena stands today, for over an hour, his arms locked defensively across his chest and his brow furrowed over his glasses, staring straight at a wall. Did Seena know, through the confusion and aggression of being 16, that he was committing a heinous crime? Has anyone told him about the grave cruelty of what he has done? Has he been given psychiatric help? He is mentally too strong, look at him!" Says Mr. Rangaswamy

"Times of India"



ಒಂದು ಹುಡುಗನ ಕಥೆ

ಒಂದು ಊರಿನಲ್ಲಿ ಐದು ಅಣ್ಣ ತಮ್ಮಂದಿರು ಇದ್ದರು. ಅವರ ಜೀವನದ ಬಗ್ಗೆ ನನಗಷ್ಟು ಗೊತ್ತಿಲ್ಲ. ನಾಲ್ಕು ಅಣ್ಣಂದಿರು ದಿನ ಕುಡಿದು ಕುಡಿದು ತಂದೆ ತಾಯಿಗೆ ಹೊಡೆಯುತ್ತಿದ್ದರು. ತಂದೆ ತಾಯಿಯ ಮನಸ್ಸಿಗೆ ಬಹಳ ನೋವು ಕೊಡುತ್ತಿದ್ದರು. ಕೊನೆಯವನು ಕುಡಿಯಬೇಡಿ ಎಂದು ಹೇಳಿದರೆ ತಮ್ಮನಿಗೆ ಹೊಡೆಯುತ್ತಿದ್ದರು. ಇದರಿಂದ ಈ ತಮ್ಮನಿಗೆ ಬಹಳ ಬೇಸರವಾಯಿತು ಅವನು ಮನೆ ಬಿಟ್ಟು ಹೋದನು ಮತ್ತು ಬೀದಿಯಲ್ಲಿ ವಾಸಿಸ ತೊಡಗಿದನು. ಅಲ್ಲಿ ಯಾವಾಗಲೂ ಪೋಲೀಸನವರು ಹೊಡೆಯುತ್ತಿದ್ದರು. ಆದರೂ ಅವನು ಸುಮ್ಮನಿದ್ದನು. ಒಂದು ದಿನ ಅವನಿಗೆ ಬಹಳ ಬೇಸರವಾಯಿತು. ರೈಲ್ವೇ ಸ್ಟೇಷನ್ ಬಿಟ್ಟು ಬೇರಾವುದಾದರೂ ದೊಡ್ಡ ಜಾಗಕ್ಕೆ ಹೋಗಬೇಕೆಂದು ಅನಿಸಿತು. ಯಾವುದೋ ಒಂದು ರೈಲನ್ನು ಹತ್ತಿದನು. ರೈಲು ಸುಮಾರು ದೂರ ಹೋಯಿತು. ಆಗಅಲ್ಲಿಗೆ ಚೆಕ್‌ಪಾಸ್‌ರವರು ಬಂದರು. ನೀನ್ಯಾರು? ಎಂದರು. ಅವನು ತನ್ನ ಕಥೆಯನ್ನೆಲ್ಲಾ ಹೇಳಿದನು. ಆದರೆ ಅವರು ಬಿಡಲಿಲ್ಲ. ಚೆನ್ನಾಗಿ ಹೊಡೆದರು ಮತ್ತು ರಿಮ್ಯಾಂಡ್ ಹೋಮ್‌ಗೆ ಹಾಕಿದರು. ಆದರೆ ಅವನು ಬೆದರಲಿಲ್ಲ. ಒಂದೇ ದಿನದಲ್ಲಿ ಅಲ್ಲಿಂದ ತಪ್ಪಿಸಿಕೊಂಡು ಬಂದನು. ಮತ್ತೆ ರೈಲ್ವೆ ಸ್ಟೇಷನ್ ಹತ್ತಿರ ಬಂದು ಕೂಲಿ ಪೋರ್ಟರ್‌ಗಳ ಹತ್ತಿರ ಸ್ನೇಹ ಬೆಳೆಸಿದನು. ಕೂಲಿಯವರು ಅವನಿಗೆ ಮೋಸ ಮಾಡಿದರು. ಅವನು ಸಂಪಾದಿಸಿದ ಹಣದಲ್ಲಿ ಅರ್ಧ ಭಾಗವನ್ನು ಕಿತ್ತುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಇದರಿಂದ ಕೋಪಗೊಂಡು ರೌಡಿಯಾದ. ಗುಂಪು ಕಟ್ಟಿ ವಸೂಲಿ ಮಾಡುವುದು, ಪಿಕ್ ಪ್ಯಾಕೆಟ್ ಮಾಡಲು ತೊಡಗಿದ. ನಂತರ ಅವನ ತಪ್ಪು ಅವನಿಗೆ ಅರಿವಾಯಿತು. ಈ ಜೀವನ ಬೇಡ ಎಂದು ಬೇರೆ ಊರಿಗೆ ಹೊರಟು ಹೋದ. ಅಲ್ಲಿ ಸ್ವಲ್ಪ ದಿನ ಇದ್ದು ಬೆಂಗಳೂರಿಗೆ ಮತ್ತೆ ವಾಪಸ್ಸು ಬಂದು ಕೂಲಿ ಕೆಲಸ ಶುರು ಮಾಡಿದ.

ಮುನಿಯಪ್ಪ.

10 ವರುಷ

ಬಾಪ್ಪೊ ಮಕ್ಕಳ ಬವಣೆ

ನೊಂದು ನೊಂದು ಬಂದಿದ್ದೀರಿ ಮಕ್ಕಳೆ
ದಿನ ದಿನವು ನೀವು ನೊಂದು ನೊಂದು
ಮನಸ್ಸಿನಲ್ಲಿದೆ ನಿಮಗೊಂದು ನೋವು.

ಮನಸ್ಸಿನಲ್ಲಿರುವ ನೋವೊಂದು ಮರೆತು ಮರೆತು
ನೀವು ಆಡುವಿರಿ ಈ ಬೀದಿ ಬೀದಿಯ,
ದಿನ ದಿನಕ್ಕೊಂದು ಬೀದಿಯಲಿ ಆಡುವಿರಿ ಬೀದಿಯಲಿ

ಮೈ ಮರೆತು ಮೈ ಮರೆತು ಆಡುವಿರಿ
ಬೆಂಗಳೂರಿನ ಬೀದಿ ಬೀದಿಯಲಿ,
ದಿನ ದಿನವು ಕಳೆಯುವಿರಿ ನಿಮ್ಮ ಜೀವನವ

ನೊಂದು ನೊಂದು ಬಂದಿರುವಿರಿ ಬೀದಿಯಲಿ
ವಾಸ ಮಾಡುವಿರಿ ಮುದ್ದು ಮುದ್ದು ಮಕ್ಕಳೆ
ಮನಸಿನ ನೋವಿನಲಿ ದಿನ ದಿನ ಕಳೆಯುವಿರಿ
ನಿಮ್ಮ ಜೀವನವನು ಬೀದಿ ಬೀದಿಯಲಿ.

ಶಿವಯ್ಯ ಎಂ. ಬಿ.

Full time Personnel

George Kollashany
 Mathew Michael
 Mathew Thomas
 Alice Miranda
 Augustine Raj
 Krishna Murthy
 Mathew Vadakal
 Christopher Rego
 Joseph V.C.
 Arokiadass
 Shamanna
 Chandru
 Leo Saldhana
 Radha Murthy
 Irudayaraj
 Patel
 Binný Kumpukal
 George V.L
 Philip Parakkatt
 Varghese Pallipuram
 K.J. Joseph

K.D. Varghese
 Jose .P
 Devassy Pukkott
 Mohan Kumar
 Shivaiah
 Nirmala V.J
 Joseph Manu
 Sheeba
 Manjunath
 Ramnath
 Vijay
 M.D. Abraham
 Josephine
 Lovely
 Sagayaraj
 Papaiah
 Anand
 Bommai
 Venkatesh
 Kalpana
 Biju Varghese

Chinnamma
 Joe Paul
 Gabriel
 Silvy
 Brinda
 Shanthi
 Janet
 A. Joseph
 Venkatachala
 Vijaya
 M.M. Dass
 Ramesh
 Jose Kuttiyanikal
 Stephen
 Thekketh John
 Kuriakose Puthenpurayil
 Joseph Mathew
 Simon Manjooran
 Jessy
 Charles
 Mary Tresa



Part time Personnel

Roy Nellanadeth
Cyriac Adayadiel
Bruno Fernandez
Elson Barreto
Vincent Mariapragasam
Sebastian Mattapally
Jose Kuttianimattathil
Dictus Correya
Josin Thazhethatte
Anchukandam Thomas
P.D. John
Dominic Lisoba
Jose C.M.
Johnson K.
Monty Rodrigues
Alwyn Cardoza
Aloysius Das
Ernest
E.A. Francis
Paul Lobo
Clement
Pailo Punnakunnel
K.C. Thomas
Jose Maliekal
Thomas Thottiyil
Benedict
George Quadros
Maria Susai
Azer Ahamed
K.T. Varghese
Anitha
C.M. Varghese
Jose Pathickal
Stanislaus S.
V.O. Thomas
Valentine Francis
Susheel
A.P. James
Jose Koickal
Jaison
Jibi
Victor
Joseph P.J.
Murzello Manuel
Abella Celine P.C.
Lucy
Sarojini
Ajitha
Seline
Lissy
Simily
Suchitha
Edwin
Salomy
Seline

George Jacob
Loyola
Paulson
Manual Mevada
Martin
Thomas P.I.
Amalraj
Juaneeta
Santhosh
Mary
Kuriakose Pallikunnel
T.V. Antony
Tony Alemao
James Thuruthel
George Kalangara
Glenford Lowe
Ajay
Gonsalvas
Gregory K.
Xavier Devadass
Joe Kallupura
E.M. Joseph
Tom Uzhunnalil
M.K. George
Joseph Fernando
Patel
Lawrence J.
Paul Raj
Philc
Andrew
William Nellickal
C.M. Mathew
Kennedy
Joyce
V.S. Sebastain
Nathan
P.O. Varghese
George Koonthanam
Varghese K.
Palakuzha Thomas
Jude
Johnny
James Jerome
C.V. George
Jessy
Nilima
Vilma
Beena
Dally
Virginia
Veronica
Rosily
Jessy
Anitha
Mini Mathew

Philomena
Lissy
Jessintha
V.M. Mathew
Dhanraj
Anthuraj
Susan
Mercy
Jaya
Joicy
Gracy
Joy Ullathil
Alwyn D'Souza
Barnabee
Tony Pinto
Alwyn M.
Androth
Sunny Uppan
N.M. Thomas
Derrick
C.J. Sebastian
Prescilla
Philipin Baptista
Sahaya Mary
Arul Mary
Jacintha Lakhra
Manet Mary
Cecilia Larrado
Saly Joseph
Repudi Elizabeth
Jacintha Lakhra
Arul Mary
Fathima Furtado
Lourdhu Mary
Neena Nayak
Celeine
Suguna
Ishorary Sebastian
Ashley
Michael P.
Benny
Sunny T.J.
D'Souza Savio
Emmanuel
Litty
Rani
Virginia
Caroline
Elsamma
Edmod Rani
Lorentina
Reena
Rosy
Lizy



ಗುಬ್ಬಿ ಗುಬ್ಬಿ ಬಣ್ಣದ ಗುಬ್ಬಿ

ಒಂದು ಕಾಡಿನಲ್ಲಿ ಎರಡು ಗುಬ್ಬಿಗಳು ತನ್ನ ಮರಿಗಳೊಂದಿಗೆ ವಾಸಿಸುತ್ತಿದ್ದವು. ಒಂದು ದಿನ ಆ ಗುಬ್ಬಿಗಳು ತಿಂಡಿ ಹುಡುಕಲು ಹೋದವು. ಆ ಗುಬ್ಬಿಗಳು ಆಹಾರ ಹುಡುಕಿ ತರುತ್ತಿರುವಾಗ ಸ್ವಲ್ಪ ಹೊತ್ತು ವಿಶ್ರಮಿಸ ತೊಡಗಿದವು. ಆಗ ಅಲ್ಲಿಗೆ ಒಬ್ಬ ಪಕ್ಷಿಯನ್ನು ಹಿಡಿಯುವ ಬೇಟೆಗಾರನು ಬಂದನು. ಹಾಗೂ ಬಲೆ ಹಾಕಿ ಆ ಗುಬ್ಬಿಗಳನ್ನು ಹಿಡಿದನು. ಆ ಬಲೆಯನ್ನು ಅಲ್ಲಿ ಬಿಟ್ಟು ಮುಂದಿನ ಬೇಟೆಗೆ ಹೋದನು. ಬಹಳ ಹೊತ್ತು ತಂದೆ ತಾಯಿಯರು ಆಹಾರ ತೆಗೆದುಕೊಂಡು ಬಾರದಿದ್ದ ಕಾರಣ ಅದರ ಮರಿಗುಬ್ಬಿಗಳು ತಂದೆ, ತಾಯಿಯನ್ನು ಹುಡುಕುತ್ತಾ ಬಂದವು. ಹುಡುಕುತ್ತಾ ಕಿಯ್ಯೊ, ಕಿಯ್ಯೊ ಎಂದು ಕಿರುಚ ತೊಡಗಿದವು. ನಂತರ ಅದರ ತಂದೆ ತಾಯಿಗಳು ಮರಿಗಳ ಕಿರುಚನ್ನು ಕೇಳಿ ತಾವು ಕಿರುಚಿದವು. ಆಗ ಅವುಗಳಿಗೆ ತನ್ನ ತಂದೆ ತಾಯಿಯರು ಬಲೆಯಲ್ಲಿ ಸಿಕ್ಕಿಕೊಂಡಿರುವ ವಿಷಯ ತಿಳಿಯಿತು. ಅವು ಬೇಸರದಿಂದ ಗೂಡಿಗೆ ಆಳುತ್ತಾ ಬಂದವು. ಬಹಳ ಯೋಚಿಸಿ ಒಂದು ಉಪಾಯ ಹುಡುಕಿದವು. ಅನೇಕ ಗುಬ್ಬಿಗಳನ್ನು ಕರೆದುಕೊಂಡು ಒಂದು ಬಲೆಯನ್ನು ಎತ್ತಿಕೊಂಡು ದೂರಕ್ಕೆ ಹಾರಿ ಹೋದವು. ನಂತರ ಬಲೆ ಬಿಚ್ಚಿ ಗುಬ್ಬಿಗಳನ್ನು ಪಾರು ಮಾಡಿದವು.

ಉಪದೇಶ : ಒಗ್ಗಟ್ಟಿನಲ್ಲಿ ಬಲವಿದೆ.

ಕುಮಾರ.

12 ವರುಷ

ಮರಗಳು

ನಮ್ಮ ದೇಶದಲ್ಲಿ ಅನೇಕ ರೀತಿಯ ಸುಂದರ ಗಿಡ ಮರಗಳು ಇವೆ. ಮರಗಳಿಂದ ನಮಗೆ ಅನೇಕ ವಿಧವಾದ ಉಪಯೋಗಗಳಿವೆ. ಮರಗಳ ಸೌಂದರ್ಯವನ್ನು ನೋಡಿ ಜನರು ಸಂತೋಷ ಪಡುತ್ತಾರೆ. ಅದರಿಂದ ಅನೇಕ ರೀತಿಯ ಹೂ, ಕಾಯಿ, ಹಣ್ಣುಗಳು ಸಿಗುತ್ತದೆ. ಮರಗಳಿಂದ ಒಳ್ಳೆಯ ಗಾಳಿ ಸಿಗುತ್ತದೆ. ಮರಗಳು ನಮಗೆ ನೆರಳು ಕೊಡುತ್ತದೆ. ಇದರಿಂದ ಕುರ್ಚಿ, ಮೇಜುಗಳನ್ನು ತಯಾರಿಸುತ್ತಾರೆ. ಹೀಗೆ ಮರಗಳಿಂದ ಅನೇಕ ಉಪಯೋಗಗಳಿವೆ;

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8 ವರುಷ

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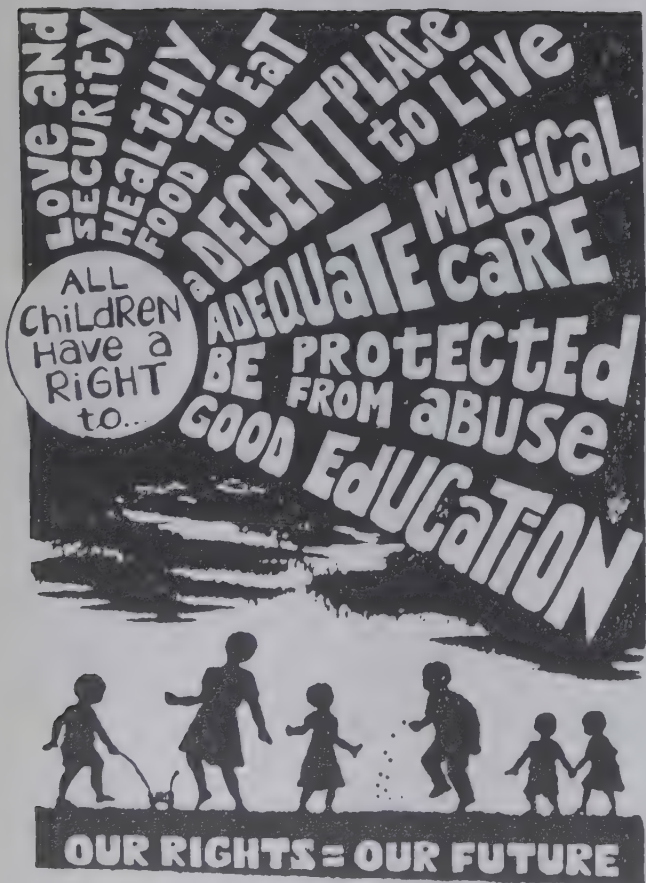
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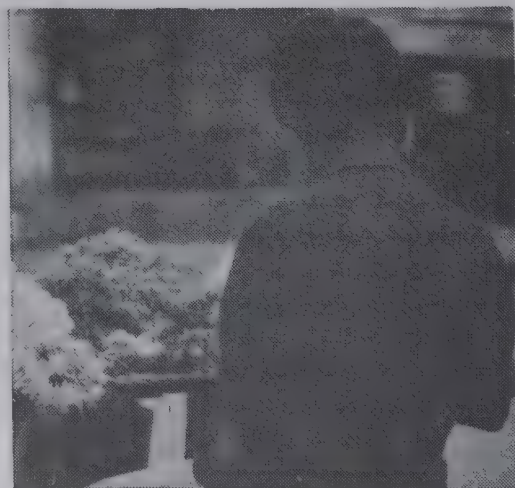
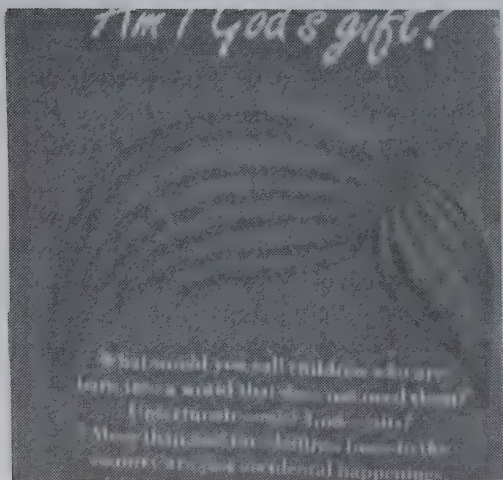


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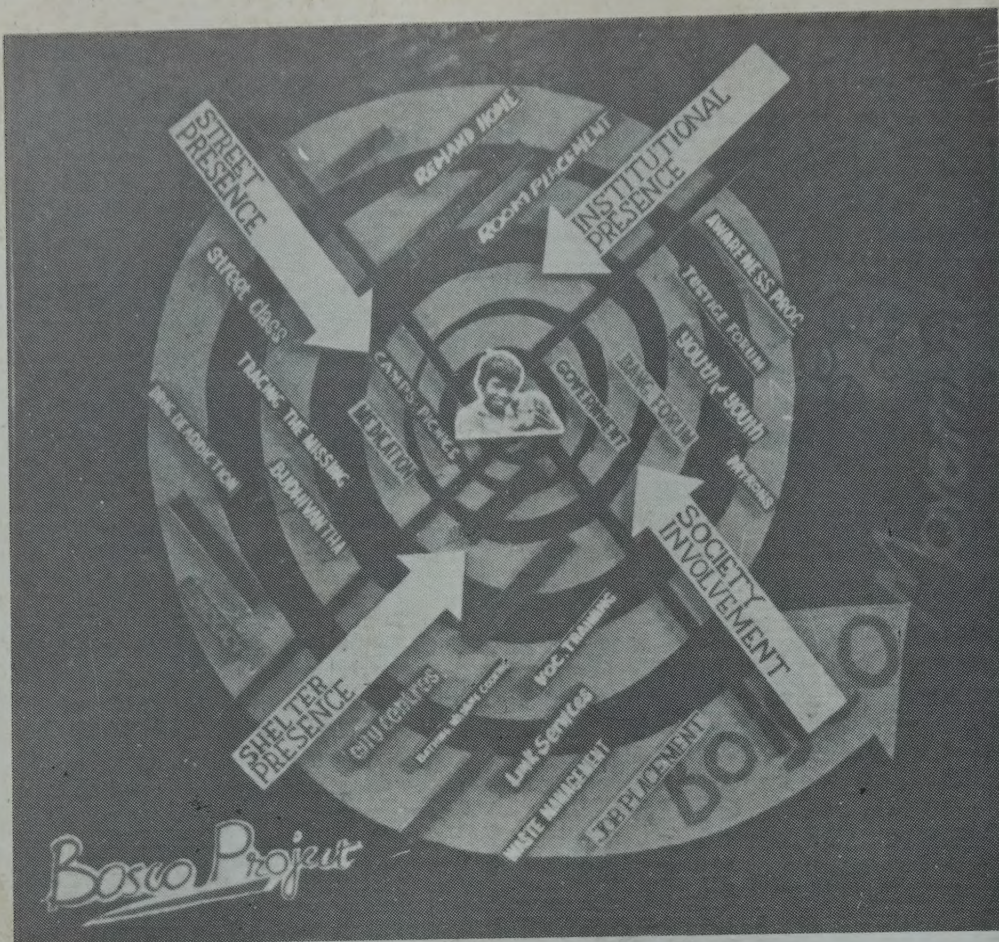
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